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APOCALYPSE REVEALED

VOL. I

1907 Rotch Edition

OF

SWEDENBORG'S WORKS

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THE APOCALYPSE REVEALED

WHEREIN ARE DISCLOSED

THE ARCANA THERE FORETOLD, WHICH HAVE HITHERTO REMAINED CONCEALED

BY

EMANUEL SWEDENBORG

First published in Latin, Amsterdam, 1766

Notch Edition

VOL. I

BOSTON AND NEW YORK
HOUGHTON MIFFLIN COMPANY
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PREFACE.

MANY have toiled in the explanation of the Apocalypse; but, as the spiritual sense of the Word had been hitherto unknown, they could not see the arcana which lie concealed in it, for these the spiritual sense alone discloses; therefore expositors have made various conjectures, and the most have applied what is in it to the states of empires, mingling also some ecclesiastical matters. But the Apocalypse, in its spiritual sense like the whole Word, does not treat at all of worldly, but of heavenly things; hence not of empires and kingdoms, but of heaven and the church. It is to be known, that after the final judgment, which was accomplished in the spiritual world in the year 1757, — described in a small, special work, published at London in 1758, — a New Heaven of Christians was formed; but of those only who could receive the Lord as the God of heaven and earth, according to His words in Matthew xxviii. 18, and who at the same time had repented in the world of their evil works. From this heaven the New Church on earth, which is the New Jerusalem, is descending and will descend. That this church will acknowledge the Lord alone, is manifest from these passages in the Apocalypse: *There*

came unto me one of the seven angels, and spake with me, saying, Come, I will show thee the Bride, the Lamb's wife: and he showed me the great city, holy Jerusalem, coming down out of heaven from God (chap. xxi. 9, 10). And again: *Let us be glad and rejoice; for the time of the marriage of the Lamb is come, and His wife hath made herself ready. Blessed are they that are called unto the marriage supper of the Lamb* (chap. xix. 7, 9). That there will be a New Heaven, and that the New Church on earth will descend from it, is manifest from these words there: *I saw a new heaven and a new earth; and I saw the holy city Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. He that sat upon the throne said, Behold, I make all things new: and He said unto me, Write, for these words are true and faithful* (chap. xxi, 1, 2, 5). The New Heaven is a new heaven from Christians: the New Jerusalem is a new church on earth, which will act as one with that new heaven. The Lamb is the Lord as to His Divine Human.

To this something shall be added for illustration. The Christian heaven is below the ancient heavens. Into it, from the time of the Lord, when He was in the world, were admitted they who worshipped one God under three Persons, and who at the same time had not the idea of three Gods; and this for the reason that a Trinity of Persons has been received in the whole Christian world. But they who cherished no other idea of the Lord's Human than as of the human

of another man, could not receive the faith of the New Jerusalem; which is, that the Lord is the only God, in whom is the Trinity. These were therefore separated and sent away to the extremes: it was given me after the final judgment to see the separations and removals. For the whole heaven is founded upon a just idea of God, and the whole church on earth, and in general all religion; since by it there is conjunction, and by conjunction light, wisdom, and eternal happiness.

Every one can see that the Apocalypse can by no means be explained but by the Lord alone; for each word therein contains arcana, which would never be known without special enlightenment, and thus revelation: therefore, it has pleased the Lord to open the sight of my spirit, and to teach me. Do not believe, therefore, that I have taken any thing here from myself, nor from any angel, but from the Lord alone. The Lord also said to John through the angel, *Seal not the words of the prophecy of this Book* (chap. xxii, 10); by which is meant that they are to be made manifest.

THE DOCTRINES OF THE ROMAN CATHOLIC CHURCH AND RELIGION IN A SUMMARY.

SINCE Babylon, which is the Roman Catholic Religion, is also treated of in the Apocalypse, chap. xvii., xviii., xix., its tenets must first be presented, and in this order: Baptism, the Eucharist or Holy Supper, Masses, Repentance, Justification, Purgatory, the Seven Sacraments, the Saints, and Power.

I. Of *Baptism* they teach: That Adam, after the offence of disobedience, was wholly changed for the worse as to body and soul: that that sin was transfused into all the human race: that this original sin is taken away only by the merit of Christ; and that the merit of Christ is applied by the sacrament of Baptism; and that the whole guilt of original sin is thus taken away by Baptism: that in baptized persons there still remains lust as an incentive to sins, but not sin: that they thus put on Christ, become a new creature, and obtain full and entire remission of sins. Baptism is called the washing of regeneration and faith. That the baptized, when grown up, are to be questioned concerning the promises made by their sponsors, which is the sacrament of *Confirmation.* That, on account of lapses after Baptism, the sacrament of *Repentance* is necessary.

II. *The Eucharist or Holy Supper.* That, immediately after consecration, the true body and the true blood of Jesus Christ, together with His Soul and Divinity, are really and substantially contained in the form of the bread

and wine, — His body in the form of the bread, and His blood in the form of the wine, by virtue of the words: yet the body itself in the form of the wine, and the blood in the form of the bread, and the soul in both, by virtue of the natural connection and concomitance by which the parts of the Lord Christ are connected with each other; and the Divinity by reason of its admirable hypostatic union with the body and the soul; and thus that they are just as much contained in either form as in both; in a word, that the whole and entire Christ exists in the form of the bread and in every part of that form, and the whole also in the form of the wine and in its parts: that on this account the two forms are separated, and the bread is given to the laity, and the wine is for the clergy. That water is to be mixed with the wine in the cup. That the laity shall receive the communion from the clergy, and the clergy from themselves. That the true body and true blood of Christ is in the host after consecration in the consecrated particles; and that the host is for that reason to be adored when it is shown and carried around. That this wonderful and particular conversion of the whole substance of the bread into body and the whole substance of the wine into blood is called Transubtantiation. That communion under both forms may be granted by the Pope under certain conditions. It is called supersubstantial bread, and the bread of angels, which the latter eat without veilings: it is also called spiritual food; also, the antidote by which they are delivered from sins.

III. *Masses.* It is called the sacrifice of the Mass, since the sacrifice by which Christ offered Himself to God the Father is represented in this under the form of the Bread and Wine: that hence there is in it a sacrifice truly propitiatory, pure, and altogether holy. That if the people do not commune sacramentally, but only the minister, then the people commune spiritually; because the ministers do it not for themselves only, but for all the faithful who belong to

the body of Christ. That masses ought not to be performed in the vulgar tongue, because they contain the great learning of the faithful people; but that the ministers should declare something of it on the Lord's days; that it is ordained that some things which are mystical should be pronounced with a subdued, and some things with a louder, voice: and that in order to give majesty to so great a sacrifice which is offered to God, there should be lights, incense, garments, and other similar things. That it is to be offered for the sins, penalties, satisfactions, and any necessities, of the living; and for the dead. That masses in honor of the saints are thanksgivings, on account of their interceding when they are implored.

IV. *Repentance.* That besides Baptism there is the sacrament of Repentance, by which the benefit of Christ's death and merit is applied to them that lapse after Baptism; wherefore it is called a kind of laborious baptism. That the parts of Repentance are Contrition, Confession, and Satisfaction: that Contrition is the gift of God, and the impulse of the Holy Spirit not yet indwelling, but only moving; and thus that it is a disposing. That there should be Confession of all mortal sins, even the most hidden, and of the intentions: that sins which are kept back are not remitted; but that those which on examination do not occur, are included in the confession: that it should be made at least once a year: that sins are to be absolved by ministers of the keys; and that they are remitted when they say, "I absolve": that Absolution is like the act of a judge when sentence is pronounced: that the graver sins are to be absolved by the bishops, and the still more grave by the pope. Satisfaction: that it is made by satisfactory penalties, to be imposed by the minister at discretion, according to the measure of the offence: that when eternal punishment is remitted, temporal punishment is also. That the power of Indulgences was left by Christ to the church; and that the use of them is most salutary.

V. *Justification.* That the transmission from that state in which man is born a son of Adam into a state of grace through the second Adam, the Saviour, is not effected without the washing of regeneration and faith, or Baptism. That the second beginning of justification is from prevenient grace, which is Calling; with which man coöperates by converting himself. That a disposing is effected by Faith, when one believes that to be true which is revealed, to which he is moved freely; also by Hope, while he believes that God is propitious for Christ's sake; and by Charity, by which he begins to love the neighbor, and to hate sin. That Justification, which follows, is not only the remission of sins, but santification, and the renovation of the inner man: that they are then not reputed just, but that they are just, receiving justice into themselves: and that, because they receive the merit of Christ's passion, justification is thus ingrafted by Faith, Hope, and Charity. That Faith is the beginning of human salvation, the foundation and root of Justification; and that this is being justified by faith: and because nothing of those things which prècede Justification, whether faith or works, merits the grace of justification, that this is being justified gratuitously, for it is a prevenient grace: and that still man is justified by works, and not by faith alone: that the just may fall into light and venial sins, and still be just: and that, therefore, the just ought continually to labor by prayers, oblations, alms, and fasts, lest they fall; because they are born again into the hope of glory, and not into glory. That the just, if they fall away from the grace of justification, may again be justified by the sacrament of Repentance: that by any mortal sin grace is lost, but not faith; yet that by unbelief, which is a receding from religion, faith also is lost. That the works of the justified man are merits; and that the justified merit eternal life by those that are done by them through the grace of God and the merit of Christ. That free will was not lost and extinguished after the sin of

Adam; and that man coöperates by assenting to the calling of God; and that otherwise he would be an inanimate body. Predestination they establish; saying that no one knows whether he is in the number of the predestinated, and among those whom God had elected to Himself, except by special revelation.

VI. *Purgatory.* That the guilt for which temporal punishment is to be suffered is not all blotted out by Justification: that therefore all come into Purgatory, that they may be absolved, before the way is open into heaven. That the souls there detained are helped by the suffrages of the faithful, and especially by the sacrifice of the Mass; and that this is diligently to be taught and preached. The torments there are variously described; but they are inventions, in themselves figments.

VII. *The Seven Sacraments.* That there are seven sacraments, Baptism, Confirmation, the Eucharist, Repentance, Extreme Unction, Ordination, and Matrimony: that there are not more, nor less: that one is of greater dignity than another: that they contain grace; and that owing to the work wrought by them grace is conferred: that there were just so many sacraments of the ancient law. Baptism, Confirmation, the Eucharist, and Repentance, have been treated of above. The sacrament of Extreme Unction: that it is from James v. 14, 15: that it is done to the sick near the end of life; whence it is called the sacrament of the departing: that if they recover, it may be applied again: that it is done with oil blessed by a bishop, and in these words: "May God grant thee indulgence for whatever thou hast committed through fault of the eyes, the nostrils, or the touch." The sacrament of Ordination: that there are seven orders in the ministry of the priesthood, which differ in dignity, and are together called the ecclesiastical hierarchy, which is like the orderly arrangement of a camp: that inaugurations into the ministry are by anointing, and by transmission of the Holy Spirit. That for the ordination

of bishops and priests the secular power, or the consent or calling or authority of the magistracy, is not required: that they who, appointed by a calling from them, only climb up to the ministry, are not ministers, but thieves and robbers, who do not enter in by the door. The sacrament of Matrimony: that the dispensation of degrees and divorces belongs to the Church: that the clergy shall not contract matrimony: that they may all have the gift of chastity; and if any one says he cannot, when yet he has vowed, let him be anathema; because God does not deny it to them that rightly seek it; and does not suffer any one to be tempted beyond what he can bear. That the state of virginity and celibacy is to be preferred to the married state: besides other things.

VIII. *The Saints.* That the saints reigning together with Christ offer to God their orisons for men: that Christ is to be adored, and that the saints are to be invoked: that the invocation of the saints is not idolatrous, nor is it derogatory to the honor of the one Mediator between God and men: it is called *latria.* That images of Christ, of Mary the mother of God, and of the saints, are to be venerated and honored; not that it is to be believed that there is divinity and virtue in them, but that the honor which is paid to them is referred to the prototypes which they represent; and that through the images, which they kiss, and before which they fall prostrate and uncover the head, they adore Christ, and venerate the saints: that the miracles of God are done through the saints.

IX. *Power.* That the Pope of Rome is the successor of the Apostle Peter, and the vicar of Jesus Christ, the head of the Church, and the universal bishop: that he is above councils: that he has the keys to open and shut heaven, and thus the power of remitting and retaining sins: that to him, therefore, as the key-bearer of eternal life, the rights at once of earthly and heavenly empire belong: that from him also the bishops and priests have

such power, because it was also given to the rest of the apostles; and that on that account they are called ministers of the keys. That it is for the Church to judge of the true sense and interpretation of the Sacred Scriptures; and that they who oppose it are to be punished by penalties established by law. That it is not fitting for the laity to read the Sacred Scripture, since no one knows the sense of it but the Church: hence her ministers make traffic of their knowledge.

X. The above are from councils and bulls, especially from the Council of Trent and the papal bull confirming it; wherein they condemn by anathema all who think, believe, and do contrary to the things which were decreed, which in general are adduced above.

THE DOCTRINES OF THE CHURCH AND RELIGION OF THE REFORMED IN A SUMMARY.

SINCE the Reformed are much treated of in the Apocalypse in its spiritual sense, therefore, before entering upon the explanations, their tenets are also to be laid open, and in this order: God, Christ the Lord, Justification by Faith and Good Works, the Law and the Gospel Repentance and Confession, Original Sin, Baptism, the Holy Supper, Free Agency, and the Church.

I. *God.* Concerning God they believe in conformity with the Athanasian Creed; which, as it is in every one's hand, is not here presented. It is also known that they believe in God the Father as Creator and Preserver, in God the Son as Saviour and Redeemer, and in the Holy Spirit as Enlightener and Sanctifier.

II. *Christ the Lord.* Concerning the Person of Christ the Reformed do not all teach alike. The Lutherans teach thus: That the virgin Mary conceived and gave birth to, not a true man only, but also the true Son of God; whence she is rightly called, and in reality is, the mother of God. That in Christ there are two natures, the Divine and the Human, the Divine from eternity, and the human in time: that these two natures are united personally; and thus there are by no means two Christs, the one the Son of God, and the other the Son of man; but that one and the same is the Son of God and the Son of man: not that the two natures are mingled into one substance, nor

that the one is changed into the other; but that both natures retain their essential properties; and the quality of these is also described: that their union is hypostatic; and that this is the highest communion, like that of the soul and body: that thus it is rightly said, that in Christ God is Man and Man God. That He did not suffer for us as a mere man only, but as a man whose human nature has so close and ineffable a union and communion with the Son of God, that it became one Person with Him. That the Son of God truly suffered for us, but still according to the properties of the human nature. That the Son of Man, by which is meant Christ as to the human nature, was really exalted to the right hand of God, when He was taken into God; which was done as soon as He was conceived of the Holy Spirit in the womb of the mother: that Christ, by reason of the personal union, always had that majesty; but that in the state of exinanition He did not exercise it, except so far as seemed good to Him; yet that after the resurrection He fully and altogether laid aside the form of a servant, and established the human nature or essence in the full possession of the Divine majesty; and that in this manner He entered into glory: in a word, Christ is and for ever remains true God and Man in one undivided Person; and this true, omnipotent, and eternal God, present at the right hand of God even as to His Human, governs all things in the heavens and on earth, and also fills all things, is with us, and dwells and operates in us: that there is no difference in the adoration, because through the nature which is seen, the Divinity which is not seen is adored. That the Divine essence communicates and imparts its own excellencies to the Human nature, and that it performs its Divine operations through the body as through an organ: that thus all the fulness of the Godhead dwells in Christ bodily, according to Paul. That the incarnation took place, that He might reconcile the Father to us, and become a sacrifice for the sins of the

whole world, as well original as actual. That He was incarnated from the substance of the Holy Spirit; but that the Human nature was produced from the virgin Mary, which He, as the Word, assumed, and united to Himself. That He sanctifies them that believe in Him, the Holy Spirit being sent into their hearts, to govern, comfort, and vivify them, and defend them against the devil and the power of sin. That Christ descended to those below, and destroyed hell for all believers; yet how these things were effected, He does not wish them curiously to search out: but the knowledge of this matter may be reserved to another age, when not only this mystery, but many others also, will be revealed. These things are from Luther, the Augustan Confession, the Nicene Council, and the Smalcaldic Articles: see the *Formula Concordiæ*.

By another portion of the Reformed, in regard to whom see also the *Formula Concordiæ*, it is believed that Christ by exaltation as to His Human nature received only created gifts and finite power; and thus that He is a man like another, retaining the properties of the flesh: that for that reason as to His Human nature He is not omnipresent and omniscient: yet that though absent He governs as king things remote from Himself: that as God from eternity He is with the Father, and as Man born in time He is with the angels in heaven; and that it is a figurative expression, that "in Christ God is Man and Man God:" besides other similar things.

But this disagreement is brought to an end by the creed of Athanasius, which is received by all in the Christian world, and in which are these words: "The true faith is, that we should believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man; God from the substance of the Father, born before the world, and Man from the substance of the mother, born in the world: perfect God and perfect Man: and although He is God and Man, yet they are not two, but one Christ; One, not by

the conversion of the Divine essence into body, but by the assumption of His Human into God; altogether One, not by confusion of substance, but by unity of Person; since as the rational soul and the body are one man, so God and Man are one Christ.

III. *Justification by Faith, and Good Works.* The justifying and saving faith of the clergy is this: that God the Father turned Himself away from the human race on account of their iniquities, and so from justice condemned them to eternal death; and that therefore He sent the Son into the world, to expiate and redeem, and to satisfy and reconcile; and that the Son did this by taking upon Himself the condemnation of the law, and suffering Himself to be crucified; and that thus and by obedience He fulfilled all God's justice, so far that He became justice; and that this justice as His merit God the Father imputes and applies to believers; and sends to them the Holy Spirit, who operates charity, good works, and repentance, as a good tree bears good fruit; and justifies, renews, regenerates, and sanctifies them: and that this faith is the only means of salvation; and that by it alone sins are remitted to man. They distinguish between the act and the state of Justification. By the act of Justification they mean the commencement of Justification; which takes place at the moment when a man, by that faith alone, takes hold of the merit of Christ with confidence. By the state of Justification they mean the progress of that faith, which is effected by the interior operation of the Holy Spirit; which does not manifest itself except by certain signs, about which they teach variously. They teach also manifest good works, which are done by the man and his will, and which follow that faith; but they exclude them from Justification, because the selfhood and thus the merit of man is in them.

This is the faith of the present day in a summary: but the confirmations of it and the traditions concerning it are

many and manifold; from which some also shall be adduced, which are, that men cannot be justified before God by their own powers, merits, and works, but gratuitously for Christ's sake, through faith; through this, that they believe themselves to be received into grace, and their sins to be remitted, for His sake, who by His death made satisfaction for us; and that God the Father imputes this to believers for righteousness before Him. That this faith is not only the historical knowledge that Christ suffered and died for us, but also cordial assent, confidence and trust that their sins are remitted and themselves justified gratuitously for Christ's sake: and that then these three things concur, the gratuitous promise, Christ's merit as the price, and propitiation. That faith is the justice by which we are reputed just before God on account of the promise; and that to be justified is to be absolved from sins; and that it may also in a certain way be called being vivified and regenerated: that faith is reckoned to us for justice, not because it is so good a work, but because it takes hold upon Christ's merit: that Christ's merit is His obedience, passion, death, and resurrection: that it is necessary that there be something by which God can be approached; and that this is nothing else than the faith by which reception is effected. That in the act of Justification faith enters through the Word and the hearing; and that it is not the man's act, but the operation of the Holy Spirit; and that the man does not then cooperate more than a pillar of salt, a stock, or a stone; doing nothing of himself, and knowing nothing about it; but that he coöperates after the act, yet not with any will of his own in spiritual things: it is otherwise in natural, civil, and moral things: but yet that they can then so far progress in spiritual things, as to will good, and be delighted with it; but this very thing not by their own will, but by the Holy Spirit: and that they thus coöperate, not by their own powers, but by new powers and gifts, which the Holy Spirit commenced at their conversion: and that in true conversion,

a change, renovation, and movement are effected in man's understanding and heart: that charity, good works, and repentance do not enter into the act of Justification; but that they are necessary in the state of it, especially on account of God's command: and that by means of them they merit the corporeal rewards of this life, but not the remission of sins and the glory of eternal life; because faith alone, without works of the law, justifies and saves: That faith in act justifies man, but faith in state renews him; That in renovation, on account of God's command, the virtuous works which the Decalogue prescribes are necessary to be done, because God wills that carnal lusts should be restrained by civil discipline; therefore, He has given doctrine, laws, magistracies, and punishments: that for that reason it follows that it is false, that we merit the remission of sins and salvation by works; also that works do any thing toward preserving faith: and that it is also false, that a man is reputed just on account of the justice of his reason; and that reason can by its own powers love God above all things, and do His law: in a word, that faith and salvation are preserved and retained in men, not by good works, but only by the Spirit of God and by faith: but still that good works are testimonies that the Holy Spirit is present, and dwells in them. The expression, that good works are injurious to salvation, is condemned as pernicious; because it is the interior works of the Holy Spirit that are to be understood as good, and not the exterior ones proceeding from man's own will; which are not good, but evil, because merit-seeking. They maintain, besides, that at the last judgment Christ will pass sentence upon good and evil works, as the effects, proper and not proper to man's faith.

This faith reigns at this day among the clergy in the whole Reformed Christian world; but not with the laity, except a very few. For the laity understand nothing else by faith, but to believe in God the Father, Son, and Holy

Spirit; and that he who lives well and believes well, is saved: and as to the Lord, that He is the Saviour. For they are ignorant of their preachers' mysteries of Justification; and though these preach them, still with their lay hearers they enter at one ear, and go out at the other: but the teachers themselves repute themselves learned from the knowledge of them, and labor much in their colleges and universities to acquire them: therefore it was said above, that that faith is of the clergy. But still teachers teach this same faith diversely in the kingdoms where the Reformed are. In Germany, Sweden, and Denmark: that the Holy Spirit operates through that faith, and justifies and sanctifies men, and afterwards gradually renews and regenerates them, but without the works of the law: and that they who are in that faith from trust and confidence, are in grace with God the Father: and that then the evils which they do appear indeed, but are continually remitted. In England: that that faith works charity without man's knowing it: and that this also is the good of charity, that a man interiorly feels the Holy Spirit working with him; and that if he does not feel it, and still does good for the sake of salvation, this may be called good; but still that it derives from the man that there is merit in it: also that that faith may operate this at the last hour of death; yet it is not known how. In Holland: that God the Father, for the Son's sake, through the Holy Spirit, justifies and purifies man interiorly by that faith; but as far as his own will, from which He turns himself away, without touching it: some teach that He touches it lightly; and that so the evils of man's will do not appear before God. But few of the laity know these mysteries of theirs; nor are they willing to publish them as they are, because they know that they are not wise in them.

IV. *The Law and the Gospel.* That the Law was given by God, that what sin is may be known; and thus that it may be restrained by threats and fears, and then by

the promise and announcement of grace: on which account it is the chief office of the Law, that original sin and all its fruits may be revealed, and that it may be known to what a horrible extent man's nature has fallen, and how deeply it is depraved. By this means it terrifies, humbles, and prostrates man, until he despairs for himself, and anxiously desires help. This effect of the Law is called contrition, which is not active or factitious, but is passive and the torture of conscience. But the Gospel is the whole doctrine concerning Christ and faith, and thus concerning the remission of sins; consequently the most gladdening messenger, not accusing and terrifying, but comforting. By the Law God's anger against all impiety is revealed, and man is condemned: wherefore it causes man to look to Christ and to the Gospel. There must be preaching of both, because they are conjoined. The Gospel teaches that Christ took upon Himself all the curse of the Law, and expiated all sins; and that we obtain remission by faith. That the Holy Spirit is given and received, and the heart of man renewed, by the preaching, not of the Law, but of the Gospel; and that the Spirit then uses the ministry of the Law, to teach and point out by the Decalogue what God's good will and pleasure is: in this manner the Spirit makes dead and makes alive. That a distinction is to be made between the works of the Law and the works of the Spirit: therefore believers, because they are such, are not under the Law, but under grace. That the righteousness of the Law does not justify; that is, does not reconcile, nor regenerate, nor by itself make persons accepted of God; but when the Holy Spirit is given, the fulfilling of the Law follows. That the works of the second table of the Decalogue do not justify, because by it we are acting with men, and not properly with God; and yet in justification we must act with God. That Christ, because without sin He suffered the punishment of sin, and was made an offering for us, took away that claim of the Law

lest it should condemn believers, because He is a propitiation for them, for the sake of which they are reputed just.

V. *Repentance and Confession.* That Repentance consists of two parts; one which is contrition, or the terror excited in the conscience on account of sins; the other which is faith, which is conceived from the Gospel, and by the remission of sins comforts the conscience, and liberates from terrors. He who confesses that he is wholly sin, comprehends all sins, excludes none, and forgets none: thus the sins are purged away, and the man is purified, rectified, and sanctified, since the Holy Spirit does not permit sin to rule, but represses and restrains it. That the enumeration of sins must be free, as he wishes or does not wish; and that private confession and absolution are to be spoken highly of: therefore, if one wishes, he can confess his sins, and receive absolution from a confessor, and the sins are then remitted. The words with which the minister is then to answer are, "God be propitious to thee, and confirm thy faith; be it done to thee as thou believest; and by command of the Lord I remit thy sins." But others say, "I announce to thee the remission of thy sins:" yet that sins are not remitted by repentance, as neither by works, but by faith. Therefore repentance as held by the clergy is only a confession before God that they are sinners, and a petition that they may persevere in faith. That expiations and satisfactions are not necessary, because Christ is the expiation and satisfaction.

VI. *Original Sin.* They teach, that since Adam's fall, all men propagated according to nature are born with sin; that is, without the fear of God and with lusts; and that this condemns, and even now brings eternal death upon those who are not born again by Baptism and by the Holy Spirit: that it is privation of original righteousness and with this, disorderly disposition of the parts of the soul, and corrupt habit. That there is a distinction

between the nature itself into which man was created (which even after the fall is and remains a creature of God), and original sin; consequently that there is a distinction between the corrupt nature, and the corruption implanted in nature, and by which nature is corrupted: that no one can separate the corruption of nature from nature itself, but God alone; which will be perfectly done at the blessed resurrection; because the nature itself which man bears around in the world, is there to be raised again without original sin, and to enjoy eternal happiness: that the distinction is as between a work of God and a work of the devil: that this sin did not invade nature in such a way as if Satan created any evil substantially, and mixed it up with nature; but that concreated and original righteousness was lost: that sin of origin is an accident, and that man by reason of it is as if spiritually dead before God. That this evil is covered over and pardoned by Christ alone: that the seed itself from which man is formed is contaminated by that sin: that it is hence also, that man receives from his parents depraved inclinations and internal uncleanness of heart.

VII. *Baptism.* That Baptism is not simply water, but that it is water taken by the Divine command, and sealed by the Word of God, and thus made holy: that the virtue, work, fruit, and end of Baptism is, that men should be saved, and be adopted into the Christian communion: that through Baptism are proffered victory over death and the devil, remission of sins, the grace of God, Christ with all His works, and the Holy Spirit with all His gifts, and eternal blessedness to all and each that believe: whether faith also is given to infants by Baptism, is too high to be urgently inquired into. That immersion in the water signifies the mortification of the old man and the resurrection of the new: that it may therefore be called the washing of regeneration, and truly a washing in the Word, also in the death and burial of Christ: that a Christian's

life is a daily baptism when once thus begun: that the water does not effect this, but the Word of God, which is in and with the water, and faith in the Word of God added to the water: that it follows hence, that baptizing in the name of God is indeed done by, but is not from, men, but from God Himself: that Baptism does not take away original sin, by the extinction of depraved lust, but takes away guilt. But others of the Reformed believe that Baptism is an external washing with water, by which internal ablution from sins is signified: that it does not confer regeneration, faith, the grace of God, and salvation, but only signifies and seals them; and that they are not conferred in and with Baptism, but afterward with increasing age; and that only the elect obtain the grace of Christ and the gift of faith: and because salvation does not depend on Baptism, that in the lack of a regular minister it is therefore permitted to be done by another person.

VIII. *The Holy Supper.* The Reformed who are called Lutherans teach, that in the Holy Supper or Sacrament of the Altar, the body and blood of Christ are truly and substantially present; and that they are truly distributed and received together with the bread and the wine; and that therefore the true body and blood of Christ are in, with, and under the bread and wine, and are given to Christians to eat and drink: and that for that reason they are not simply bread and wine, but are included in and bound to the Word of God; and that this causes them to be the body and blood of Christ: for when the Word is added to the elements, they become a sacrament: yet that it is not transubstantiation, such as the papists claim: that it is the food of the soul, nourishing and strengthening the new man: that it was instituted, that faith might repair and recover its powers, the remission of sins be given, and the new life which Christ merited for us. That so the body and blood of Christ are taken not only spiritually by faith,

but also by the mouth in a supernatural way, by reason of their sacramental union with the bread and wine. That worthiness for the Supper consists in obedience alone, and in Christ's merit, which is applied by true faith: in a word, that the sacrament of the Lord's Supper and Baptism, are testimonies of God's will and grace towards men; and that the sacrament of the Supper is a promise of the remission of sins through faith: that it moves the hearts to believe; and that through the Word and the sacraments the Holy Spirit operates. That the consecration of the minister does not produce this, but that it is to be attributed to the Lord's omnipotent virtue alone. That both the worthy and the unworthy receive the true body and blood of Christ, as He hung upon the cross; but the worthy unto salvation, the unworthy unto condemnation. That they are worthy who have faith. That no one is to be compelled to the Supper; but that every one should draw near when spiritual hunger urges. But others of the Reformed teach that in the Holy Supper the body and blood of Christ are taken only spiritually, and that the bread and wine therein are only signs, types, symbols, tokens, figures, and similitudes: that Christ is not present in body, but only in virtue and operation from His Divine essence: yet that in heaven there is conjunction according to the communication of languages. That worthiness for this Supper depends not only upon faith, but also upon preparation. That the worthy alone receive its virtue, but the unworthy only the bread and wine. Although there are these disagreements, still all the Reformed agree in this, that those who wish to go to the Holy Supper worthily, are by all means to repent; the Lutherans, that if they have not done repentance from evil works, and still approach, they are condemned forever; and the English, that otherwise the devil will enter into them, as he did into Judas. This is evident from the exhortations read before the communion.

IX. *Free Will.* They distinguish between the states

before the fall, after the fall, after the reception of faith and renovation, and after the resurrection. That man, since the fall, can begin, think, understand, believe, will, operate, and coöperate absolutely nothing in spiritual and Divine things from his own powers; nor apply or accommodate himself to grace; but that his natural will is only unto things contrary to God, and displeasing to God: consequently that man in spiritual things is like a stock; but that he still has capacity, not active but passive, by which he may by the grace of God be turned to good: yet that the free will left to man since the fall is, to be able and not to be able to hear the Word of God; and that thus a little spark of faith is enkindled in his heart, which embraces the remission of sins for Christ's sake, and gives comfort. Yet that the human will has liberty as to doing civil justice and the choice of matters subject to reason.

X. *The Church.* That the Church is the congregation and communion of the saints; and that it is spread through the entire world with those who have the same Christ and the same Holy Spirit, and the same sacraments; whether they have similar or dissimilar traditions: and that it is principally a society of faith: and that this Church alone is the body of Christ; and that the good are the Church in reality and in name, but the evil only in name. That the evil and hypocrites, because they are mixed, are members of the Church according to its external signs, provided they are not excommunicated; but that they are not members of Christ's body. That the ecclesiastical rites, called ceremonies, are indifferent; and that they are not the worship of God, nor a part of the worship of God: hence the Church is free to institute, change, and abrogate such things; as distinctions of garments, times, days, foods, and other things: and therefore that no Church should condemn another on account of such things.

XI. These are in brief the tenets of the church and

religion of the Reformed. But what the Schwengfeldians, Pelagians, Manichees, Donatists, Anabaptists, Arminians, Cinglians, Antitrinitarians, Socinians, Arians, and at this day the Quakers and Moravians teach, are passed by, because these are reprobated and rejected as heretics by the Reformed Church.

THE APOCALYPSE.

CHAPTER FIRST.

1. The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants the things which must shortly be done: and He signified it, sending by His angel unto His servant John.

2. Who testified the Word of God, and the testimony of Jesus Christ, whatsoever things he saw.

3. Blessed is he that readeth, and they that hear, the words of the prophecy, and keep the things written therein, for the time is at hand.

4. John to the seven churches that are in Asia: Grace be unto you, and peace, from Him who is, and who was, and who is to come; and from the seven spirits which are before His throne:

5. And from Jesus Christ; the faithful witness, the first-born from the dead, and the prince of the kings of the earth; that loveth us, and washeth us from our sins in His blood.

6. And maketh us kings and priests unto God and His Father: to Him be glory and strength for ever and ever: amen.

7. Behold, He cometh with the clouds; and every eye shall see Him, and they who pierced Him: and all the tribes of the earth shall wail because of Him: Even so; amen.

8. I am the Alpha and the Omega, the Beginning and the End, saith the Lord, who is, and who was, and who is to come, the Almighty.

9. I, John, who also am your brother, and companion in affliction, and in the kingdom and the patient expectation of Jesus Christ, was in the island called Patmos for the Word of God, and for the testimony of Jesus Christ.

10. I became in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet;

11. Saying, I am the Alpha and the Omega, the First and the Last: what thou seest write in a book, and send unto the churches that are in Asia; unto Ephesus and Smyrna, and Pergamos and Thyatira, and Sardis, and Philadelphia, and Laodicea.

12. And I turned to see the voice which was speaking with me: and, having turned, I saw seven golden candlesticks;

13. And in the midst of the seven candlesticks One like unto the Son of Man, clothed with a garment down to the foot, and girded at the breasts with a golden girdle;

14. And His head and hairs were white as white wool, like snow; and His eyes as a flame of fire:

15. And His feet like unto fine brass, as if glowing in a furnace; and His voice as the voice of many waters:

16. And having in His right hand seven stars: and out of His mouth a sharp two-edged sword going forth: and His face was as the sun shineth in his strength.

17. And when I saw Him, I fell at His feet as dead: and He laid His right hand upon me, saying unto me, Fear not: I am the First and the Last;

18. And am He that liveth, and was dead; and behold, I am alive for ever and ever; amen: and have the keys of hell and of death.

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter:

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks: the seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. This Revelation is from the Lord alone; and it is received by those who will be in His New Church, which is the New Jerusalem, and who acknowledge the Lord as the God of heaven and earth. The Lord is also described as to the Word.

Contents of each Verse. "The Revelation of Jesus Christ," signifies predictions from the Lord concerning Himself and His church, what it will be at its end, and what afterwards: "Which God gave unto Him, to show unto His servants," signifies for those who are in faith from charity: "The things which must shortly be done," signifies that they will certainly be, lest the church perish: "And He signified it, sending by His angel unto His servant John," signified the things which are revealed by the Lord through heaven to those who are in good of life from charity and its faith: "Who testified the Word of God and the testimony of Jesus Christ," signifies who from the heart and thus in the light receive Divine Truth from the Word, and acknowledge the Lord's Human to be Divine: "Whatsoever things he saw," signifies their enlightenment in all the things in this Revelation: "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things written therein," signifies the communion of those with the angels of heaven, who live according to the doctrine of the New Jerusalem: "For the time is at hand," signifies that the state of the church is such that it can no longer continue to have conjunction with the Lord: "John to the seven churches," signifies to all in the Christian world, where the Word is, and by it the Lord is known, and who draw near to the church: "Which are in Asia," signifies to those who from the Word are in the light of truth: "Grace be unto you and peace," signifies the Divine salutation: "From Him who is, and

who was, and who is to come," signifies from the Lord, who is eternal and infinite, and Jehovah: "And from the seven spirits which are before His throne," signifies from the whole heaven, where the Lord is in His Divine Truth: "And from Jesus Christ," signifies the Divine Human: "The faithful witness," signifies that He is the Divine Truth itself: "The first-born from the dead," signifies that He is also the Divine Good itself: "And the prince of the kings of the earth," signifies from whom is all truth from good in the church: "That loveth us, and washeth us from our sins in His blood," signifies who from love and mercy reforms and regenerates men by His Divine truths from the Word: "And maketh us kings and priests," signifies who gives to those who are born of Him, that is, regenerated, to be in wisdom from Divine truths and in love from Divine goods: "Unto God and His Father," signifies and thus images of His Divine wisdom and His Divine love: "To Him be glory and strength for ever and ever," signifies who alone has Divine majesty and Divine omnipotence to eternity: "Amen," signifies the Divine confirmation from truth, thus from Himself: "Behold, He cometh with the clouds of heaven," signifies that the Lord will reveal Himself in the literal sense of the Word, and will open its spiritual sense, at the end of the church: "And every eye shall see Him," signifies that all will acknowledge Him, who, from affection, are in the understanding of Divine truth: "And they who pierced Him," signifies that they also will see, who are in falsities in the church; "And all the tribes of the earth shall wail," signifies that this will be when there are no longer any goods and truths in the church: "Even so, Amen," signifies the Divine confirmation that thus it will be: "I am the Alpha and the Omega, the Beginning and the End," signifies who is the very and the only one from first to last, from whom all things are; and thus who is love itself and the only love, wisdom itself and the only wisdom, and life

itself and the only life in Himself, and thus the Creator Himself and the only Creator, Saviour, and Enlightener from Himself, and hence the all in all of heaven and the church: "Saith the Lord, who is, and who was, and who is to come," signifies who is eternal and infinite, and Jehovah: "The Almighty," signifies who is, lives, and has power, from Himself, and who governs all things from firsts by ultimates: "I, John, who am your brother and companion," signifies those who are in the good of charity and hence in the truths of faith: "In affliction, and in the kingdom, and the patient expectation of Jesus Christ," signifies who in the church are infested by evils and falsities, but these are to be removed by the Lord, when He comes: "I was in the island called Patmos," signifies a state and place in which he could be enlightened: "For the Word of God and the testimony of Jesus Christ," signifies in order that the Divine Truth from the Word may be received from the heart and thus in the light, and that the Lord's Human may be acknowledged to be Divine: "I became in the spirit on the Lord's day, signifies a spiritual state at that time from Divine influx: "And heard behind me a great voice as of a trumpet," signifies the manifest perception of Divine truth revealed from heaven: "Saying, I am the Alpha and the Omega, the First and the Last," signifies who is the very and the only one from first to last, from whom all things are; and more as above: "What thou seest write in a book," signifies that they might be revealed to posterity: "And send unto the churches that are in Asia," signifies for those in the Christian world who are in the light of truth from the Word: "Unto Ephesus and Smyrna, and Pergamos and Thyatira, and Sardis, and Philadelphia and Laodicea," signifies in particular according to the state of each one's reception: "And I turned to see the voice which was speaking with me," signifies the inversion of the state of those who are in good of life as to the perception of truth in the Word, when

they turn themselves to the Lord: "And having turned I saw seven golden candlesticks," signifies the New Church which will be in enlightenment from the Lord out of the Word: "And in the midst of the seven candlesticks One like unto the Son of Man," signifies the Lord as to the Word, from whom is the church: "Clothed with a garment down to the foot," signifies the proceeding Divine, which is the Divine truth: "And girded at the breasts with a golden girdle," signifies the proceeding and at the same time conjoining Divine, which is the Divine good: "And His head and hairs were white as white wool, like snow," signifies the Divine love of the Divine wisdom in first principles and ultimates: "And His eyes as a flame of fire," signifies the Divine wisdom of the Divine love: "And His feet like unto fine brass, as if glowing in a furnace," signifies the Divine natural good: "And His voice as the voice of many waters," signifies the Divine natural truth: "And having in His right hand seven stars," signifies all knowledges of good and truth in the Word from Him: "And out of His mouth a sharp two-edged sword going forth," signifies the dispersion of falsities by the Lord through the Word and doctrine therefrom: "And His face was as the sun shining in strength," signifies the Divine love and the Divine wisdom, which are Himself, and proceed from Him: "And when I saw Him, I fell at his feet as dead," signifies the failing of self-life from such presence of the Lord: "And He laid His right hand upon me," signifies life then inspired from Him: "Saying unto me, Fear not," signifies resuscitation, and adoration then from the deepest humiliation: "I am the First and the Last," signifies that He is eternal and infinite, and thus the only God: "And am he that liveth," signifies who alone is life, and from whom alone life is: "And was dead," signifies that He was neglected in the Church, and His Divine Human not acknowledged: "And behold, I am alive for ever and ever," signifies that He is life eternal:

"Amen," signifies Divine confirmation that it is the truth: "And have the keys of hell and of death," signifies that He alone can save: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter," signifies in order that all the things now revealed may be for posterity: "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks," signifies arcana in the visions concerning the New Heaven and New Church: "The seven stars are the angels of the seven churches," signifies the New Church in the heavens, which is the New Heaven: "And the seven candlesticks which thou sawest are the seven churches," signifies the New Church on earth, which is the New Jerusalem descending from the Lord out of the New Heaven.

EXPLANATION.

1. What the spiritual sense is has been hitherto unknown. That it is in every thing in the Word, and that the Word in many places cannot be understood without it, has been shown in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, (n. 5-26). That sense does not appear in the sense of the letter; for it is within it, as the soul in the body. It is known that there are the spiritual and the natural; and that the spiritual flows into the natural, and presents itself to be seen and felt in forms which fall under the sight and touch; and that without them the spiritual is not otherwise perceived than as affection and thought, or as love and wisdom, which are of the mind. It is acknowledged that affection and thought, or love, to which belongs affection, and wisdom, to which belongs thought, are spiritual. That these two faculties of the soul present themselves in the body in forms called organs of sense and motion, is known; as also that they

make one, and in such manner one, that when the mind thinks, the mouth in an instant speaks, and when the mind wills, the body in an instant acts. Hence it is manifest, that there is a perfect union of spiritual and natural things in man. It is similar in each and every thing in the world. There is the spiritual, which is the inmost of the cause; and there is the natural, which is its effect; and the two make one; and in the natural the spiritual does not appear; because the latter is within the former as the soul in the body, and as the inmost of the cause in the effect, as was said. It is similar with the Word: that this interiorly is spiritual, because Divine, can be denied by no one. But as the spiritual does not appear in the sense of the letter, which is natural, the spiritual sense has for that reason been hitherto unknown: nor could it be made known until genuine truths were revealed by the Lord, for that sense is in these. This is the reason that the Apocalypse has not hitherto been understood. But lest there should be doubt that such things are in it, they are to be explained one by one, and to be demonstrated by similar things elsewhere in the Word. The explanation and demonstration now follow.

2. *The Revelation of Jesus Christ*, signifies predictions by the Lord concerning Himself and His Church, what it will be at its end, and what afterwards, as well in the heavens as upon earth. By the Revelation of Jesus Christ all predictions are signified; and it is called the Revelation of Jesus Christ, because these are from the Lord. That they relate to the Lord and His Church will be manifest from the explanations. In the Apocalypse the successive states of the Church are not treated of, still less the successive states of kingdoms, as some have hitherto believed: but therein, from beginning to end, the last state of the Church in the heavens and upon earth is treated of, and then the final judgment, and after this the New Church, which is the New Jerusalem. That this New Church is the end of this work, is manifest; therefore

what comes first treats of the immediately preceding state of the church. But in what order these things are treated of, may be seen from the contents of each chapter, and more distinctly from the explanation of each verse.

3. *Which God gave unto Him, to show unto His servants*, signifies for those who are in faith from charity, or in the truths of wisdom from the good of love. By showing is signified to make manifest, and by servants they are here signified who are in faith from charity: to them these things are made manifest, because they understand and receive. By servants in the spiritual sense are meant they who are in truths: and as truths are from good, they are meant by servants who are in truths from good, and thus also they who are in wisdom from love; because wisdom is of truth, and love is of good; likewise they who are in faith from charity, since faith also is of truth, and charity is of good. And as the genuine spiritual sense is abstracted from person, therefore in it by servants are signified truths. Now as truths are serviceable to good by teaching it, therefore in the general and in the proper sense, by a servant in the Word is meant one that does service, or he who or that which serves. In this sense not only are the prophets called the servants of God, but also the Lord as to His Human. That the prophets were called God's servants, is evident from these passages: *Jehovah hath sent unto you all His servants the prophets* (Jer. xxv. 4). *He hath revealed His secret unto His servants the prophets* (Amos iii. 7). *He hath set before you by the hand of His servants the prophets* (Dan. ix. 10). And Moses is called *the servant of Jehovah* (Mal. iv. 4). The reason is, that by prophet in the spiritual sense is meant truth of doctrine, which is treated of below. And because the Lord was the Divine Truth itself, which is also the Word, and from this was Himself called the Prophet, and served in the world, and for ever serves all by teaching, therefore He also, in many places, is called the servant of Jehovah; as in the following:

He shall see of the labor of His soul, and shall be satisfied; by His knowledge shall my righteous Servant justify many (Isa. liii. 11). *Behold My Servant shall act prudently; He shall be extolled and exalted and lifted up greatly* (Isa. lii. 13). *Behold My Servant on whom I lean, Mine Elect in whom My soul hath good-pleasure; I have put My Spirit upon Him* (Isa. xlii. 1, 19). These are concerning the Lord. The like is said of David, where by him the Lord is meant; as in these passages: *I, Jehovah, will be their God, and My servant David a prince in the midst of them* (Ezek. xxxiv. 24). *My servant David shall be king over them, that there may be one shepherd to them all* (Ezek. xxxvii. 24). *I will protect this city to preserve it, for My sake and My servant David's* (Isa. xxxvii. 35: so too Ps. lxxviii. 70–72; lxxxix, 3, 4, 20). That the Lord is meant by David in these places may be seen in the *Doctrine of the New Jerusalem concerning the Lord*, (n. 43, 44). The Lord Himself speaks in like manner of Himself: *Whosoever will be great among you, let him be your minister; and whosoever will be the first, let him be your servant: as the Son of Man came not to be ministered unto, but to minister* (Matt. xx. 25–28; Mark x. 42–44; Luke xxii. 27: likewise Luke xii. 37). The Lord says this, because by a servant and a minister is meant he who serves and ministers by teaching, and abstractly from the person the Divine truth which He Himself was. Since therefore by a servant is meant he that teaches Divine truth, it is manifest that by servants in this passage in the Apocalypse those are meant who are in truths from good, or in faith from charity, because these can teach from the Lord; that is, the Lord can teach and minister through them. In this sense they are called servants in Matthew: *In the consummation of the age, who is the faithful and wise servant, whom his Lord shall set over his household, to give them their food in its season? blessed is that servant whom the Lord shall find so doing* (xxiv. 45, 46). And in Luke: *Blessed are those servants, whom the Lord*

when He cometh shall find watching: verily, I say unto you, that He shall gird Himself, and make them sit down, and shall Himself come near and minister unto them (xii. 37). In heaven all are called the Lord's servants who are in His spiritual kingdom, but they who are in His celestial kingdom are called ministers. The reason is, that they who are in His spiritual kingdom are in wisdom from Divine truth; and they who are in His celestial kingdom are in love from Divine good; and good ministers, and truth serves. But in the opposite sense they who serve the devil are meant by servants. These are in slavery itself, but they who serve the Lord are in a state of liberty; as the Lord also teaches (John viii. 32–36).

4. *The things which must shortly be done*, signifies that they will certainly be, lest the church perish. By must shortly be done, is not meant that what is foretold in the Apocalypse will happen immediately and quickly, but certainly; and that the church would perish unless this took place. There is no time in the Divine idea, and hence in the spiritual sense, but instead of time is state; and as shortly is a word of time, by it is signified certainly, and that it will be before its time. For the Apocalypse was given in the first century, and seventeen centuries have now passed; from which it is manifest that by shortly is signified that which corresponds, which is certainly. These words of the Lord also involve similar things: *Except those days should be shortened, no flesh would be saved; but for the elect's sake those days shall be shortened* (Matt. xxiv. 22): by which is also meant, that, unless the church should come to an end before its time, it would altogether perish. In that chapter the consummation of the age and the Lord's coming are treated of; and by the consummation of the age is meant the last state of the old church, and by the Lord's coming the first state of the new. It was said that in the Divine idea there is no time, but that all the past and future are present. Therefore it is said in David, *A thou-*

sand years in Thy sight are as yesterday (Ps. xc. 4); and again, *I will declare the decree, Jehovah said unto Me, Thou art My Son, to-day have I begotten Thee* (Ps. ii. 7). To-day denotes that the Lord's coming is present. Hence also an entire period is called in the Word a day; its first state, twilight and morning; and the last, evening and night.

5. *And He signified it, sending by His angel unto His servant John*, signifies what is revealed by the Lord through heaven to those who are in good of life from charity and its faith. By He signified it sending by His angel, is meant in the spiritual sense what was revealed from heaven, or through heaven, by the Lord; for by an angel, in many places in the Word, is meant the angelic heaven, and in the highest sense the Lord Himself. The reason is, that no angel separate from heaven ever speaks with man; for there is such conjunction there of each with all, that every one speaks from the communion, though the angel is not conscious of it. For in the Lord's sight heaven is as one man, whose soul is the Lord Himself; hence the Lord speaks with man through heaven, as a man does with another from his soul through his body: and this is done in conjunction with all and each of the things in his mind, in the midst of which are those which he speaks. But this arcanum cannot be unfolded in few words. It is unfolded in part in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom.* It is hence manifest, that by an angel is signified heaven, and in the highest sense the Lord. The Lord is meant in the highest sense by an angel, because heaven is not heaven from what belongs to the angels, but from the Divine of the Lord; from which they have love and wisdom, yea, life. Hence the Lord Himself is called an Angel in the Word. From this it is manifest, that the angel did not speak with John from himself, but the Lord through him, with heaven as a medium. By those words is meant what is revealed to those who are in good of life

from charity and its faith, because these are meant by John. For by the Lord's twelve disciples or apostles were meant all within the Church who are in truths from good, and abstractly all things of the church; and by Peter, all who are in faith, and abstractly faith itself; by James, they who are in charity, and abstractly charity itself; and by John, they who are in good of life from charity and its faith, and abstractly good itself of life therefrom. That these things were meant by John, James, and Peter in the Word of the evangelists, may be seen in the small work on the *New Jerusalem and its Heavenly Doctrine*, published at London in the year 1758, (n. 122). Now because good of life from charity and its faith makes the church, therefore through the apostle John, the arcana as to the state of the church were revealed, which are contained in his visions. That by all the names of persons and places in the Word things of heaven and the church are signified, has been shown in many places in the *Heavenly Arcana*, also published in London. It may hence be evident that by He signified sending by His angel unto His servant John, is meant in the spiritual sense what is revealed by the Lord through heaven to those who are in good of life from charity and its faith: for charity does good through faith; and not charity by itself, nor faith by itself.

6. *Who testified the Word of God, and the testimony of Jesus Christ*, signifies who from the heart and thus in the light receive Divine truth from the Word, and acknowledge the Lord's Human to be Divine. It is said of John, that he testified the Word of God: but since all who are in good of life from charity and its faith are meant by John, as was just said, n. 5, therefore in the spiritual sense all those are meant. The angels, who are in the spiritual sense of the Word, know no name of a person mentioned in the Word, but only that which the person represents and hence signifies; which, for John, is good of life, or good in act; consequently all in the aggregate who are in

that good. These testify, that is, see, acknowledge, and receive from the heart in the light, and confess the truths of the Word; especially that truth therein that the Lord's Human is Divine: as may be evident from the passages adduced from the Word in abundance in the *Doctrine of the New Jerusalem concerning the Lord.* By Jesus Christ and by the Lamb in the Apocalypse is meant the Lord as to His Divine Human, and by God, the Lord as to the Divine itself from which all things are. As regards the spiritual signification of testifying, it is predicated of the truth, because in the world the truth is to be attested; and when it is attested, it is acknowledged. But in heaven the truth itself testifies of itself, because it is the very light of heaven. For when the angels hear the truth, they forthwith know it interiorly and acknowledge it; and because the Lord is the truth itself, as He teaches in John xiv. 6, in heaven He is the testimony of Himself. Hence is manifest what is meant by the testimony of Jesus Christ: therefore the Lord says, *Ye sent unto John, and he testified unto the truth; yet I receive not testimony from man* (John v. 33). And again: *John came for a witness, that he might testify of the Light: he was not that Light; the Word, which was with God, and was God, and became flesh, was the true Light, which enlighteneth every man* (John i. 1, 2, 7, 8, 14, 34). And again Jesus said, *I testify of Myself, and My testimony is true; for I know whence I came, and whither I go* (John viii. 14). *When the Comforter, the Spirit of Truth, has come, He will testify of Me* (John xv. 26). By the Comforter, the Spirit of Truth, is meant the truth itself proceeding from the Lord; it is therefore said of it, that it was not to speak from itself, but from the Lord (John xvi. 13-15).

7. *Whatsoever things he saw*, signifies their enlightenment in all the things in this Revelation. By whatsoever things he saw are not meant in the spiritual sense what John saw, — these were only visions, — but the things

which they see who are meant by John; who are those that are in good of life from charity and its faith; as has been said above. These see in John's visions arcana concerning the state of the church; not so much when they read them themselves, but when they see them revealed. Besides, to see signifies to understand; therefore it is also said in common speech, that one sees that matter, and that he sees that it is the truth: for the spirit of man has sight as well as his body. But by his spirit a man sees spiritual things, because from the light of heaven; but with his body natural things, because from the light of the world: and spiritual things are real, but natural things are their forms. The sight of man's spirit is called the understanding. It is manifest from this, what is meant in the spiritual sense by whatsoever things he saw; and so too in what follows, where it is said that he saw.

8. *Blessed is he that readeth and they that hear the words of the prophecy, and keep the things which are written therein*, signifies the communion of those with the angels of heaven, who live according to the doctrine of the New Jerusalem. By blessed is here meant he who as to his spirit is in heaven, and who thus, while living in the world, is in communion with the angels of heaven; for as to his spirit he is in heaven. By the words of the prophecy nothing else is meant but the doctrine of the New Jerusalem. For by a prophet in the abstract sense is signified the doctrine of the church from the Word, and thus here the doctrine of the New Church, which is the New Jerusalem; and the same by prophecy. By reading, hearing, and keeping the things which are written in it, is signified to wish to know that doctrine, to attend to what is in it, and to do what is in it; in a word, to live according to it. It is manifest that they are not blessed, who only read, hear, and keep, or preserve in the memory, the things seen by John; see below, (n. 944). The doctrine of the church from the Word is signified by a prophet, and the like by prophecy,

because the Word was written by means of the prophets; and in heaven a person is regarded from his office and function. From it also every man, spirit, and angel there is named: and therefore, when a prophet is mentioned, since to write and teach the Word was his function, the Word as to doctrine, or doctrine from the Word, is meant. Hence the Lord, as He is the Word itself, was called a Prophet (Deut. xviii. 15–20; Matt. xiii. 57; xxi. 11; Luke xiii. 33). That it may be known that by a prophet is meant the doctrine of the church from the Word, some passages will be adduced, from which it may be gathered; in Matthew: *In the consummation of the age, many false prophets shall rise up, and shall seduce many: false Christs and false prophets shall arise, and shall mislead, if possible, the elect* (xxiv. 11, 24). The consummation of the age is the last time of the church, which is now, when there are not false prophets, but falsities of doctrine. In the same: *Whoever shall receive a prophet in the name of a prophet, shall receive a prophet's reward; and whoever shall receive a righteous man in the name of a righteous man, shall receive a righteous man's reward* (x. 41). To receive a prophet in the name of a prophet is to receive the truth of doctrine because it is true; and to receive a righteous man in the name of a righteous man is to receive good for the sake of good; and to receive a reward is to be saved according to the reception. It is manifest that no one receives reward, or is saved, because he receives a prophet and a righteous man in their own name. Without the knowledge of what a prophet and a righteous man is, these words can be understood by no one; nor those which follow: *Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, shall not lose his reward* (x. 42). By a disciple is meant charity, and at the same time faith, from the Lord. In Joel: *I will pour out My Spirit upon all flesh, so that your sons and your daughters shall prophesy* (iii. 1). These things concern the re-

establishing of the church by the Lord, in which they did not prophesy, but received doctrine, which is to prophesy. In Matthew: *Jesus said, Many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy name; but then will I confess unto them, I know you not: depart from Me, ye workers of iniquity* (vii. 22, 23). Who does not see that they will not say that they have prophesied, but that they knew the doctrine of the church, and taught it. In the Apocalypse: *The time for judging the dead has come, and for giving reward to the prophets* (xi. 18); and again: *Rejoice, O heaven, and ye holy apostles and prophets; for God hath judged your judgment* (xviii. 20). It is manifest that reward is not to be given to the prophets only, and that not only the apostles and prophets will rejoice when the final judgment takes place, but that all will do so, who have received the truths of doctrine, and lived according to them: these therefore are meant by the apostles and prophets. In Moses: *Jehovah said unto Moses, I have made thee a God to Pharaoh, and Aaron thy brother shall be thy prophet* (Exod. vii. 1). By God is meant the Divine truth from the Lord as to reception, in which sense the angels also are called gods; and by a prophet is meant one that teaches and speaks it: hence Aaron is there called a prophet. The same is signified by a prophet elsewhere, as in these passages: *The Law shall not perish from the priest, nor the Word from the prophet* (Jer. xviii. 18). *From the prophets of Jerusalem hath gone forth hypocrisy into all the land* (Jer. xxiii. 15, 16). *The prophets shall become wind, neither is the Word in them* (Jer. v. 13). *The priest and the prophet go astray through strong drink; they are swallowed up by wine; they stagger in judgment* (Isa. xxviii, 7). *The sun setteth upon the prophets, and the day groweth dark over them* (Mic. iii. 6). *From the prophet even to the priest every one doeth a lie* (Jer. viii. 10). In these places by prophets and priests in the spiritual sense are not meant prophets and priests, but the entire church; by prophets

the church as to truth of doctrine, and by priests the same as to good of life; both of which were lost. So are these things understood by the angels in heaven, when they are understood by men in the world according to the sense of the letter. That the prophets represented the state of the church as to doctrine, and the Lord the same as to the Word itself, may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 15–17).

9. *For the time is at hand*, signifies that the state of the church is such that it can no longer continue to have conjunction with the Lord. There are two essentials by which conjunction with the Lord is effected, and hence salvation, — the acknowledgment of one God, and repentance of life. But at this day, instead of the acknowledgment of one God, there is acknowledgment of three; and instead of repentance of life, there is repentance of the mouth only that one is a sinner; and by these two there is no conjunction: therefore, unless a new church rises up, which acknowledges these two essentials, and lives them, no one can be saved. On account of this peril, the time has been shortened by the Lord, according to His words in Matthew: *Then shall be great affliction, such as hath not been from the beginning of the world until now, nor shall be; yea, except those days should be shortened, no flesh would be saved* (xxiv. 21, 22). That at hand, or nearness of time, is not meant, may be seen below (n. 947).

10. *John to the seven churches*, signifies to all who are in the Christian world, where the Word is, and by it the Lord is known, and who draw near to the church. By the seven churches are not meant seven churches, but all who are of the chrch in the Christian world; for numbers in the Word signify things, and seven all, and hence also what is full and perfect; and it is used in the Word where what is holy is treated of, and in the opposite sense what is profane: hence that number involves holiness, and in the opposite sense profanation. Numbers signify things, or rather

that they are like adjectives to substantives, adding quality to the things, because number in itself is natural; for what is natural is determined by numbers, but what is spiritual by things and their states: and therefore he who does not know the signification of the numbers in the Word, and especially in the Apocalypse, cannot know many arcana contained therein. Now since by seven is signified all, it is manifest that by the seven churches, are meant all who are in the Christian world, where the Word is, and the Lord is known by it. If these live according to the Lord's precepts in the Word, they make the church itself. Hence the Sabbath was instituted on the seventh day, and the seventh year was called the sabbatical year, and the seven-times-seventh year the Jubilee; by which was signified all that is holy in the Church. It is hence also, that a week, in Daniel and elsewhere, signifies an entire period from beginning to end, and is predicated of the church. Similar things are signified by seven in the following passages; as, by the seven golden candlesticks, in the midst of which was the Son of Man (Apoc. i. 13); by the seven stars in his right hand (Apoc. i. 16, 20); by the seven spirits of God (Apoc i. 4; iv. 5); by the seven lamps of fire (Apoc. iv. 5); by the seven angels, to whom were given the seven trumpets (Apoc. viii. 2); by the seven angels having the seven last plagues (Apoc. xv. 5, 6); by the seven vials full of the seven last plagues (Apoc. xvi. 1; xxi. 9); by the seven seals with which the Book was sealed (Apoc. v. 1). In like manner in these following: That the hands should be filled seven days (Exod. xxix. 35); that they should be sanctified seven days (Exod. xxix. 37); that when they were being inaugurated, they should go seven days clothed in the garments of holiness (Exod. xxix. 30); that they should not go out of the tabernacle for seven days, when they were being initiated into the priesthood (Lev. viii. 33, 34); that the altar should be expiated upon its horns seven times (Lev. xvi. 18, 19); that the altar

should be sanctified by oil seven times (Lev. viii. 11); that the blood should be sprinkled seven times toward the vail (Lev. iv. 16, 17); and also seven times toward the east (Lev. xvi. 12-15); that the water of separation should be sprinkled seven times toward the tabernacle (Num. xix. 4); that the passover should be celebrated seven days, and unleavened bread be eaten seven days (Exod. xii. 15; Deut. xvi. 4-7). Likewise, that the Jews should be punished sevenfold on account of their sins (Lev. xxvi. 18, 21, 24, 28); therefore David says, *Recompense unto our neighbors sevenfold into their bosom* (Ps. lxxix. 12): sevenfold means fully. Also in these pasages: *The words of Jehovah are pure words, silver purified in the furnace seven times* (Ps. xii. 6). *The hungry have ceased, until the barren hath borne seven; and she that had many children hath failed* (1 Sam. ii. 5). The barren is the church of the Gentiles, who had not the Word: she that had many children is the church of the Jews, who had the Word. So too, *She who had borne seven shall languish, she shall breathe out her soul* (Jer. xv. 9). *The inhabitants of the cities of Isreal shall set on fire and shall burn up the arms, and shall kindle a fire of them seven years: they shall bury Gog, and shall cleanse the land seven months* (Ezek. xxxix. 9, 12). *The unclean spirit will take seven other spirits worse than himself* (Matt. xii. 45). Profanation is here described, and by the seven spirits with which he is to return are signified all falsities of evil, and thus total extinction of good and truth. By the seven heads of the dragon, and by the seven diadems upon his heads (Apoc. xii. 3), is signified the profanation of all good and truth. It is manifest from these passages, that seven involves holiness or profaneness, and signifies all and full.

11. *Which are in Asia*, signifies to those who from the Word are in the light of truth. Since by all the names of persons and places in the Word the realities of heaven and the church are meant, as said before, the same are

signified by Asia, and by the names of the seven churches there, as will be manifest from what follows. They who are in the light of truth from the Word are meant by Asia, because the Most Ancient Church, and after it the Ancient, and afterwards the Israelitish, were in Asia; also because the Ancient Word was with them, and afterwards the Israelitish; and all the light of truth is from the Word. That there were ancient churches in the Asiatic world, and that they had a Word which was afterwards lost, and at length the Word which is at this day, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 101-103). Hence then it is, that by Asia are here signified all who are in the light of truth from the Word. Respecting this Ancient Word, which was in Asia before the Israelitish Word, it is fitting to relate this news: That it is still reserved there among the people who dwell in Great Tartary. I have spoken with spirits and angels in the spiritual world who were from that country, who said that they possessed a Word, and that they had possessed it from ancient times; that they conduct their Divine worship according to it; and that it consists of nothing but correspondences. They said also that the Book of Jasher is in it, which is mentioned in Joshua (x. 12, 13), and in the second book of Samuel (i. 17, 18); as also that among them are the books, the "Wars of Jehovah," and the "Prophecies," which are mentioned by Moses (Num. xxi. 14, 15, and 27-30): and when I read in their presence the words which Moses had taken therefrom, they searched whether they stood there, and found them. It was made manifest to me from this, that the Ancient Word is still among them. While speaking with them, they said that they worship Jehovah, some as an invisible God, and some as visible. They related further, that they do not suffer strangers to come among them, except the Chinese, with whom they cultivate peace, because the emperor of China is from their country; as also that they are so populous,

that they do not believe any region in the whole world to be more so: which is credible also from the wall so many miles long, which the Chinese constructed long since, as their safeguard against invasion from them. Seek for this Word in China, and perhaps you will find it there among the Tartars.

12. *Grace be unto you and peace*, signifies the Divine salutation. What in particular is meant by grace, and by peace, will be told in the following pages. That *Peace be unto you* was the Lord's salutation to His disciples, thus the Divine salutation, may be seen in Luke (xxiv. 36, 37); John (xx. 19-21): and by the Lord's command it was the salutation of the disciples to all to whom they should come (Matt. x. 11-15).

13. *From Him who is and who was and who is to come*, signifies from the Lord who is eternal and infinite, and Jehovah. That it is the Lord is plainly manifest from what follows in this chapter, where it is said that he heard a voice from the Son of Man, saying, *I am the Alpha and the Omega, the First and the Last* (vers. 11, 13); and then, *I am the First and the Last* (vers. 17); and in the following chapter (vers. 8); and afterwards in chapter xxi. 6; xxii. 12, 13; and in Isaiah: *Jehovah the King of Israel said, and his Redeemer Jehovah Zebaoth, I am the First and I am the Last; and besides Me there is no God* (xliv. 6; also xlviii. 12): and He who is the First and the Last is He who is, who was, and who is to come. This is also meant by Jehovah; for the name Jehovah signifies Is; and He who is, or He who is *Esse* (To be) itself, is also He who was and who is to come: for things past and future are present in him. Hence He is eternal without time, and infinite without place. This the church also confesses from the Doctrine of the Trinity, which is called Athanasian, where are these words: "The Father is eternal and infinite, the Son is eternal and infinite, and the Holy Spirit is eternal and infinite; but yet there are not

three eternals and infinites, but one." That that One is the Lord, has been demonstrated in the *Doctrine of the New Jerusalem concerning the Lord.*

14. *And from the seven spirits which are before His throne*, signifies from the whole heaven, where the Lord is in His Divine truth, and where His Divine truth is received. By the seven spirits are meant all who are in Divine truth, and in the abstract sense Divine truth itself. That by seven in the Word are meant all, may be seen above (n. 10); and that by the throne is meant the whole heaven, will be seen presently. Hence by before the throne is meant where His Divine truth is: for heaven is not heaven from what belongs to the angels, but from the Divine of the Lord; as is shown in many places in the *Angelic Wisdom concerning the Divine Providence* and *concerning the Divine Love.* That the Lord's throne signifies heaven, is manifest from the following passages: *Jehovah said, the heavens are My throne* (Isa. lxvi. 1); *Jehovah hath established His throne in the heavens* (Ps. ciii. 19). *He that sweareth by heaven, sweareth by God's throne, and by Him that sitteth upon it* (Matt. xxiii. 22). *Above the expanse which was over the head of the cherubim, was as it were the appearance of a sapphire stone, the likeness of a throne, and upon it the appearance of a Man* (Ez. i, 26; x. 1). By the expanse above the head of the cherubs is meant heaven. And in the Apocalypse: *He that overcometh, I will give him to sit on My throne* (iii. 21). On the throne means in heaven, in particular where His Divine truth reigns; therefore, where the judgment is treated of, it is also said that the Lord will sit upon a throne, for judgment is by means of truths.

15. *And from Jesus Christ*, signifies the Divine Human. That by Jesus Christ and by the Lamb in the Word is meant the Lord as to His Divine Human, may be seen above (n. 6).

16. *The faithful witness*, signifies that He is the Divine

truth itself. That witness is predicated of truth, and that truth testifies concerning itself, and so also the Lord, who is the Divine truth itself and the Word, may be seen above (n. 6).

17. *The first-born from the dead*, signifies that He is the Divine good itself. What the first-born from the dead is, no one as yet knows; and what it signifies was disputed by the ancients. It was known to them, that by the first-born is signified the first and primary thing from which is all of the church: and it was believed by many, that it was truth in doctrine and in faith; but by a few, that it was truth in act and in work, which is good of life. That the latter is the first and primary thing of the church, and hence is meant in the proper sense by the first-born, will be seen. But, first, the opinion of those who believed that truth in doctrine and in faith is the first and primary thing of the church, and thus the first-born, shall be spoken of. They believed this because the truth is learned first, and because the church becomes a church by means of it; but still not before the truth becomes of the life. Previously it is only in the thought of the understanding and in the memory, and not in the act of the will; and truth which is not truth in act or work, does not live: it is only like a tree luxuriant in branches and leaves, without fruit; and it is like knowledge without application to use; and like the foundation, upon which a house is built, which is to be dwelt in. These things are first in time, but they are not first in end; and the first in end are primary. For the first thing in end is residence in the house, and the first in time is the foundation. The first also in end is use, and the first in time is knowledge. So too the first thing in end, when a tree is planted, is the fruit; but the first in time are the branches and leaves. It is the same with the understanding, which is the first thing formed in man, but for the end that what the man sees with the understanding he may do; otherwise the understanding is like a preacher who teaches

well, but lives ill. Moreover, every truth is sown in the internal man, and rooted in the external: on which account, unless the truth sown is rooted in the external man, which is done by act, it is like a tree set not in the ground, but above it; which, affected by the heat of the sun, immediately withers away. This root the man who had done the truths carries with him after death: but not so the man who had known and acknowledged them by faith only. Now, as many of the ancients made that which is first in time the first in end, which is the primary, they therefore said that the first-born signified truth in doctrine and in faith in the church, not knowing that this is the first-born apparently, but not actually. But all those who made truth in doctrine and in faith the primary, were condemned; because nothing of deed or work, or nothing of life, is in such truth. For that reason Cain, who was the first-born of Adam and Eve, was condemned. That by him is signified truth in doctrine and in faith, may be seen in the *Angelic Wisdom concerning the Divine Providence* (n. 242). For that reason also Reuben, who was Jacob's first-born, was condemned by his father (Gen. xlix. 3, 4); and the birthright taken from him (1 Chron. v. 1). That by Reuben in the spiritual sense is meant truth in doctrine and faith, will be seen in the following pages. By the first-born of Egypt, which were all smitten, because condemned, nothing else is meant in the spiritual sense but truth in doctrine and faith separate from good of life, which truth in itself is dead. By the goats in Daniel and Matthew no others are meant but they who are in faith separate from the life, concerning whom see the *Doctrine of the New Jerusalem concerning Faith* (n. 61–68). That they who were in faith separate from life were rejected and condemned at the time of the final judgment, may be seen in the *Continuation concerning the Final Judgment* (n. 16, etc.). It may be evident from these few things, that truth in doctrine and faith is not the first-born of the church, but truth in act or in work,

which is good of life; for the church is not in man before the truth becomes of the life; and when the truth becomes of the life, it is then good. For the thought and memory of the understanding do not flow into the will, and through the will into the act; but the will flows into the thought and memory of the understanding, and acts: and that which proceeds from the will through the understanding, proceeds from affection, which is of the love, through the thought, which is of the understanding; and all this is called good, and enters into the life: and therefore the Lord says that He that doeth the truth, doeth it in God (John iii. 21). Since John represented good of life, and Peter the truth of faith (see above n. 5), therefore John reclined at the Lord's breast, and followed Jesus; but not Peter (John xxi. 18–23). The Lord said also of John, that he was to remain till He came (vers. 22, 23); consequently to the present day, which is the Lord's coming: hence also good of life is now taught by the Lord for those who will be of His New Church, which is the New Jerusalem. In short, the first-born is what truth from good, and thus what the understanding from the will, first produces; because truth is of the understanding, and good is of the will. This first thing, because it is as the seed from which the rest proceed, is the primary. In regard to the Lord, He is the first-born from the dead, because He is also, as to His Human, the truth itself united to the Divine good, from which all men, who are in themselves dead, live. The same is meant in David: *I will make Him My first-born, higher than the kings of the earth* (Ps. lxxxix. 27). This is said of the Lord's Human. Hence it is that Israel is called the first-born (Ex. iv. 22, 23). By Israel is meant truth in act, and by Jacob truth in doctrine; and since from the latter alone there is no church, for that reason Jacob was named Israel: but in the highest sense the Lord is meant by Israel. On account of this representation of the first-born, all the first-born and all the first-fruits were sanctified to Jehovah (Ex. xiii. 2,

12; xxii. 28, 29). On account of this representation of the first-born, the Levites were taken in place of all the first-born in the Israelitish Church; and it is said that they were thus Jehovah's (Num. iii. 12, 13, 40–46; xviii. 15–18). For by Levi is signified truth in act, which is good of life; and the priesthood was therefore given to his posterity; on which subject see what follows. Therefore also a double portion of the inheritance was given to the first-born, and he was called the beginning of strength (Deut. xxi. 15–17). The first-born signifies the primary thing of the church, because in the Word by natural are signified spiritual births; and then what first produces these in a man is meant by his first-born: for the church is not in him before the truth of doctrine conceived in the internal man is born in the external.

18. *And the prince of the kings of the earth*, signifies from whom is all truth from good in the church. This follows from what goes before, because by the faithful witness is signified the Lord as to the Divine truth, and by the first-born He is signified as to the Divine good; and thus by the prince of the kings of the earth is signified that all truth from good in the church is from Him. The reason that this is signified by the prince of the kings of the earth is that by kings in the spiritual sense of the Word are meant they who are in truths from good, and abstractly truths from good; and by the earth is meant the church. That this is the signification of kings and earth, see below (n. 20, and n. 285).

19. *That loveth us, and washeth us from our sins in His blood*, signifies who from love and mercy reforms and regenerates men by his Divine truths from the Word. It is manifest that to wash from sins is to purify from evils, and thus to reform and regenerate; for regeneration is spiritual washing. But that by His blood is not meant the passion of the cross, as is believed by many, but the Divine truth proceeding from Him, may be evident from

many passages in the Word, to adduce all of which here would be prolix: they will be adduced below (n. 379, 684). Meantime see what has been said and demonstrated concerning the signification of the Lord's blood and flesh in the Holy Supper, in the *New Jerusalem and its Heavenly Doctrine*, published at London in the year 1758 (n. 210–222); and concerning spiritual washing, which is regeneration (n. 202–209).

20. *And He maketh us kings and priests*, signifies who gives to those who have been born of Him, that is, regenerated, to be in wisdom from Divine truths and in love from Divine goods. It is known that the Lord is called a King in the Word, and also a Priest. He is called a King from His Divine wisdom, and a Priest from His Divine love: and therefore they who are in wisdom from the Lord are called sons of the king, and also kings; and they who are in love from Him are called ministers and priests: for the wisdom and love in them are not from them, and thus not theirs, but the Lord's. Hence it is that they are meant by kings and by priests in the Word; not that they are so, but the Lord is in them, and causes them to be so named. They are also called, born of Him, sons of the kingdom, sons of the Father, and heirs: born of Him (John i. 12,13); that is, born anew, or regenerated (John iii. 1, etc.); sons of the kingdom (Matt. viii. 12; xiii. 38); sons of the Father in heaven (Matt. v. 45); heirs (Ps. cxxvii. 3; 1 Sam. ii. 8; Matt. xxv. 34). And because they are said to be heirs, sons of the kingdom, and born of the Lord as a Father, they are for that reason called kings and priests. Then, too, it is said that they are to sit with the Lord on His throne (Apoc. iii. 21). There are two kingdoms into which the universal heaven is distinguished, the spiritual kingdom and the celestial kingdom. The spiritual kingdom is called the Lord's royalty; and because all who are there are in wisdom from truths, they are therefore meant by the kings which the Lord will make those to be, who are

in wisdom from Him: and the celestial kingdom is called the Lord's priesthood; and because all who are there are in love from goods, they are therefore meant by the priests which the Lord will make those to be, who are in love from Him. So is the Lord's church on earth distinguished into two kingdoms. Concerning these two kingdoms, see the work on *Heaven and Hell*, published at London in the year 1758 (n. 24, 226). He who does not know the spiritual signification of kings and priests may vainly attempt to explain many things mentioned respecting them in the prophets and the Apocalypse; as these in the prophets: *The sons of the stranger shall build up thy walls, and their kings shall minister unto thee: thou shalt suck the milk of the nations, yea, thou shalt suck the breasts of kings; that thou mayest know that I Jehovah am thy Saviour and thy Redeemer* (Isa. lx. 10, 16). *Kings shall be thy nursing fathers, and their queens thy nursing mothers* (Isa. xlix. 23: and elsewhere, as in Gen. xlix, 20; Ps. ii. 10; Isa. xiv. 9; xxiv. 21; lii. 15; Jer. ii. 26; iv. 9; xlix. 3; Lam. ii. 6, 9; Ezek. vii. 26, 27; Hos. iii. 4; Zeph. i. 8). By kings here are not meant kings, but they who are in Divine truths from the Lord, and abstractly the Divine truths from which is wisdom. Neither are kings meant by the king of the south and the king of the north, who carried on war with each other (Dan. xi. 1, etc.); but by the king of the south they who are in truths, and by the king of the north they who are in falsities. So in the Apocalypse, where kings are many times mentioned, as in these places: *The sixth angel poured out his vial upon the great river Euphrates, and its water was dried up, that the way of the kings from the rising of the sun might be prepared* (xvi. 12). *The kings of the earth committed whoredom with the great harlot that sitteth upon many waters* (xvii. 2). *All the nations have drunk of the wine of the anger of the whoredom of Babylon, and the kings of the earth have committed whoredom with her* (xviii. 3). *And I saw the beast and the*

kings of the earth and their armies gathered together make war with Him that sat upon the white horse (xix. 19). *And the nations which are saved shall walk in His light, and the kings of the earth shall bring their glory and honor into the New Jerusalem* (xxi. 24: and elsewhere, as xvi. 14; xvii. 2, 9-14; xviii. 9, 10). By kings are here meant those who are in truths, and in the opposite sense those who are in falsities, and abstractly truths or falsities. By the whoredom of Babylon with the kings of the earth is meant the falsification of the truth of the church. It is evident that Babylon, or the woman that sat upon the scarlet beast, did not commit whoredom with the kings, but that she falsified the truths of the Word. From these things it is manifest, that by kings which the Lord is to make those who are wise from Him, is not meant that they are to be kings, but to be wise. That it is so, enlightened reason also sees. So too in the following: *Thou hast made us kings and priests unto our God, that we may reign upon the earth* (Apoc. v. 10). That by king the Lord meant the truth, is manifest from His words to Pilate: *Pilate said to Him, Art thou not a king then? Jesus answered, Thou hast said that I am a king. For this was I born, and for this came I into the world, that I might bear testimony to the truth: every one that is of the truth, heareth My voice. Pilate said unto Him, What is truth?* (John xviii. 37, 38). To bear testimony to the truth means that He is the truth; and because from it He called Himself a king, Pilate said, "What is truth?" that is, is truth a king? That priests signify those who are in the good of love, and abstractly the goods of love, will be seen in what follows.

21. *Unto God and His Father*, signifies thus images of His Divine wisdom and His Divine love. By God and the Father in the spiritual sense are not meant two persons; but by God is meant the Divine as to wisdom, and by the Father the Divine as to love. For there are two things

in the Lord, the Divine wisdom and the Divine Love, or the Divine truth and the Divine good. These two are meant in the Old Testament by God and Jehovah, and here by God and the Father. Now as the Lord teaches that He and the Father are one, and that He is in the Father and the Father in Him (John x. 30; xiv. 10, 11); by God and the Father two persons are not meant, but the Lord alone. The Divine also is one and indivisible; for which reason by Jesus Christ having made us kings and priests unto God and His Father, is signified that they appear before Him as images of His Divine wisdom and His Divine love. In these two things also does the image of God in men and angels consist. That the Divine, which in itself is one, is distinguished in the Word by various names, may be seen in the *Doctrine of the New Jerusalem concerning the Lord.* That the Lord Himself also is the Father, is evident from these passages; in Isaiah: *Unto us a Child is born, unto us a Son is given, whose name is Wonderful, God, Mighty, Father of Eternity, Prince of Peace* (ix. 5). In the same: *Thou Jehovah art our Father, our Redeemer; thy name is from everlasting* (lxiii. 16). And in John: *If ye had known Me, ye would have known My Father also; and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, show us the Father: Jesus saith unto him, He that seeth Me seeth the Father: how sayest thou then, Show us the Father? believe Me, that I am in the Father and the Father in Me* (xiv. 7–9, 11.) (See below, n. 962).

22. *To Him be glory and strength for ever and ever,* signifies who alone has Divine majesty and Divine omnipotence to eternity. By glory in the Word, where the Lord is spoken of, the Divine majesty is meant, and it is predicated of his Divine wisdom: and by strength is meant the Divine omnipotence, and it is predicated of His Divine love; and by for ever and ever is meant eternity. That these things are meant by glory, strength, and for ever and

ever, in speaking of Jehovah or the Lord, may be confirmed by many passages in the Word.

23. *Amen* signifies Divine confirmation from truth, and thus from Himself. Amen signifies the truth; and because the Lord was the truth itself, He therefore so often said *Amen* [*verily*] *I say unto you;* as in Matt. v. 18, 26; vi. 16; x. 23, 42; xvii. 20; xviii. 13, 18; xxv. 12; xxviii. 20; John iii. 11; v. 19, 24, 25; vi. 26, 32, 47, 53; viii. 34, 51, 58; x. 7; xiii. 16, 20, 21; xxi. 18, 25: and in the Apocalypse: *These things saith the Amen, the faithful and true witness* (iii. 14); that is, the Lord. That the Lord is the Truth itself, He teaches in John xiv. 6; xvii. 19.

24. *Behold, He cometh with the clouds*, signifies that the Lord will reveal Himself in the literal sense of the Word, and will open its spiritual sense, at the end of the church. He who knows nothing of the internal or spiritual sense of the Word, cannot know what was meant by the Lord by His coming in the clouds. For He said to the high-priest, who adjured Him to say whether He was the Christ the Son of God, *Thou hast said, I am; and ye shall see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven* (Matt. xxvi. 63, 64; Mark xiv. 61, 62). And where the Lord is speaking to the disciples of the consummation of the age, He said, *And then shall appear the sign of the Son of Man, and they shall see Him coming in the clouds of heaven with power and glory* (Matt. xxiv. 30; Mark xiii. 26). By the clouds of heaven in which He is to come nothing else is meant but the Word in its literal sense, and by the glory in which they will see Him is meant the Word in the spiritual sense. That it is so can hardly be believed by those who do not think beyond the sense of the letter of the Word. To them a cloud is a cloud; and hence is the belief that the Lord will appear in the clouds of heaven, when the final judgment is at hand. But this falls, when it is known what a cloud is, that it is the Divine truth in ultimates, and thus the Word in the

literal sense. Clouds appear in the spiritual world equally as in the natural world. But the clouds in the spiritual world appear below the heavens with those who are in the sense of the letter of the Word, darker or brighter according to the understanding and at the same time the reception of the Word. The reason is, that the light of heaven there is the Divine truth, and darkness there is falsity. Hence bright clouds are the Divine truth veiled by the appearances of truth, such as the Word is in the letter with those who are in truths; and dark clouds, the Divine truth covered with fallacies confirmed from appearances, such as the Word is in the letter with those who are in falsities. I have seen those clouds often, and whence and what they are was made manifest. Now as the Lord, after the glorification of His Human, became the Divine truth or the Word even in ultimates, He said to the high-priest, that from henceforth they should see the Son of Man coming in the clouds of heaven. But His saying to the disciples, that in the consummation of the age the sign of the Son of Man should appear, and that they should see Him coming in the clouds of heaven with power and glory, signifies that at the end of the church, when the final judgment should take place, He would appear in the Word, and reveal the spiritual sense; which has also been done at this day, because now is the end of the church, and the final judgment is accomplished; as may be evident from the small works lately published. This is therefore what is here meant in the Apocalypse by *Behold, He cometh with the clouds*: also in what follows: *I saw, and behold, a white cloud, and upon the cloud one sitting like unto the Son of Man* (Apoc. xiv. 14). As also in Daniel: *I saw in visions of the night, and behold, the Son of Man coming with the clouds* (vii. 13). That by the Son of Man, is meant the Lord as to the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 19–28). That the Divine truth in ultimates, and hence the Word in the

letter, is also meant by clouds elsewhere in the Word, may be seen from the passages therein where clouds are mentioned; as in these: *Not as the God of Jeshurun, that rideth in the heaven, and in magnificence upon the clouds* (Deut. xxxiii. 26). *Sing ye unto God, praise His name, extol Him that rideth upon the clouds* (Ps. lxviii. 4). *Jehovah riding upon a swift cloud* (Isa. xix. 1). To ride upon the clouds signifies to be in the wisdom of the Word, for a horse signifies the understanding of the Word. Who does not see that God does not ride upon the clouds? In like manner, *God rode upon the cherubs, and put for His tent the clouds of the heavens* (Ps. xviii. 9–11). The cherubs also signify the Word (see below, n. 239, 672). A tent signifies a dwelling: *Jehovah layeth the beams of His chambers in the waters, He maketh a cloud His chariot* (Ps. civ. 3). Waters signify truths, chambers doctrinals, and a chariot doctrine; all of which are called clouds, because they are from the literal sense of the Word. So in Job: *He bindeth up the waters in His clouds, and the cloud is not broken under them; and He spreadeth out His cloud over His throne* (xxvi. 8, 9). *God maketh the light of His cloud to shine* (xxxvii. 15). *Give ye strength unto God, strength upon the clouds* (Ps. lxviii. 34). The light of a cloud signifies the Divine truth of the Word, and strength signifies the Divine power therein. *Lucifer, thou hast said in thine heart, I will go up above the heights of the cloud, I will become like unto the Most High* (Isa. xiv. 14). *Forsake ye Babel, because she hath lifted herself up even to the clouds* (Jer. li. 9). By Lucifer and Babel those who profane the goods and truths of the Word are signified, therefore these things are there meant by the clouds. *Jehovah spread out a cloud for a covering* (Ps. cv. 39). *Jehovah created over every habitation of Zion a cloud by day, for upon all the glory shall be a covering* (Isa. iv. 5). By a cloud here also is meant the Word in the sense of the letter, which sense, because it encloses and covers the spiritual sense, is called

a covering upon the glory. That the literal sense of the Word is a covering, lest the spiritual sense of it should be injured, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 33); and that it is a guard (n. 97). The Divine truth in ultimates, which is the same as the Word in the sense of the letter, was also represented by the cloud in which Jehovah descended upon Mount Sinai, and promulgated the Law (Exod. xix. 9; xxxiv. 5). Also by the cloud which covered Peter, James, and John, when Jesus was transfigured; concerning which we read these words: *While Peter was still speaking, behold, a cloud overshadowed them; and behold, a voice out of the cloud, saying, This is My beloved Son, hear ye Him* (Matt. xvii. 5; Mark ix. 7; Luke ix. 34, 35). The Lord in this transfiguration caused Himself to be seen as the Word; therefore the cloud overshadowed them, and the voice was heard out of the cloud, that He is the Son of God. A voice out of a cloud is out of the Word. That by a cloud in the opposite sense the Word as to the literal sense falsified is meant, will be seen elsewhere.

25. *And every eye shall see Him*, signifies that all will acknowledge Him who from affection are in the understanding of Divine truth. In the spiritual sense by eye is not meant the eye, but the understanding; therefore by every eye shall see, is signified that all who from affection are in the understanding of Divine truth will acknowledge; since they alone both understand and acknowledge. The rest see indeed, and also understand, but do not acknowledge. The former are signified because it follows that those also will see who pierced Him; by whom they are meant who are in falsities. That the eye signifies the understanding will be seen below (n. 48).

26. *And they who pierced Him*, signifies that they also will see, who in the church are in falsities. By piercing Jesus Christ nothing else is meant but to destroy His Divine truth in the Word. This also is meant by one of

the soldiers piercing His side, and blood and water coming out (John xix. 34). Blood and water are the Divine truth spiritual and natural, and thus the Word in the spiritual and the natural sense; and to pierce the Lord's side is to destroy both by falsities, as was done also by the Jews. For all that was of the Lord's passion represented the state of the Jewish Church as to the Word; on which subject see the *Doctrine of the New Jerusalem concerning the Lord* (n. 15-17). The reason that by piercing Him is signified to destroy the Word by falsities, is that this is said concerning Jesus Christ, who is soon after called the Son of man; and by the Son of Man the Lord as to the Word is meant; and therefore to pierce the Son of Man is to destroy the Word.

27. *And all the tribes of the earth shall wail*, signifies that this will be, when there are no longer any goods and truths in the church. That the tribes of the earth signify the goods and truths of the church, will be seen in the explanation of the seventh chapter, where the twelve tribes of Israel are treated of. By wailing is signified lamentation that they are dead. The same is meant by these words, as by the Lord's in Matthew: *After the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and then shall appear the sign of the Son of Man; and then shall all the tribes of the earth wail* (xxiv. 29, 30). These things are said of the consummation of the age, which is the end of the church. The sun shall be darkened, signifies that love and charity are no longer: the moon shall not give her light, signifies that intelligence and faith are no longer: the stars shall fall from heaven, signifies that there are no longer any knowledges of good and truth: all the tribes of the earth shall wail, signifies that there are no goods and truths: the affliction signifies that state of the church.

28. *Even so, Amen*, signifies Divine confirmation that

thus it will be, as is manifest from the explanation above (n. 23).

29. *I am the Alpha and the Omega, the Beginning and the End*, signifies who is the very and the only from first things to last, from whom all things are; thus who is love itself and the only love, wisdom itself and the only wisdom, life itself and the only life in Himself; and thus the Creator Himself and the only Creator, Saviour, and Enlightener, from Himself, and hence the all in all of heaven and the church. This and much more is contained in these words by which the Lord is described. That they were said of the Lord, and indeed of His Human, is plainly manifest; for it follows afterwards that he heard a voice saying, I am the Alpha and the Omega, the First and the Last; and that he turned himself around to see the voice which spake with him, and that he saw the Son of Man in the midst of the seven candlesticks (i. 10-13); who also said presently, I am the First and the Last, and He that liveth, and was dead (vers. 17, 18; ii. 8). But that all the things said above are contained in those words cannot be proved briefly; for it would require many sheets to confirm them fully. But still they are proved in part in the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*, lately published at Amsterdam; which see. The Lord calls Himself the Alpha and the Omega, the Beginning and the End, because the Alpha and the Omega have reference to His Divine love, and the Beginning and the End to His Divine wisdom. For in every particular of the Word there is a marriage of love and wisdom, or of good and truth; on which see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 80-90). The Lord is called the Alpha and the Omega, because Alpha is the first letter and Omega the last in the Greek alphabet; and hence they signify all things in the aggregate. The reason is, that every letter in the spiritual world signifies some real thing; and a vowel,

because it is the vehicle of sound, signifies something of affection or love. Spiritual and angelic speech, and also writing, are from this origin. But this is an arcanum unknown hitherto; for there is a universal language, in which are all angels and spirits; and this has nothing in common with any language of men in the world. Into this language every man comes after death; for it is implanted in every man from creation: and therefore every one can understand another throughout the spiritual world. It has very often been given me to hear that language, as also to speak it; and I have compared it with the languages in the world, and have found that it does not, even in the least, make one with any natural language on earth. It differs from them in its first principle; which is, that each letter of every word is significant, as well in speaking as in writing. Hence then it is, that the Lord is called the Alpha and the Omega, by which is signified that He is the all in all of heaven and the church: and because they are two vowels, they have reference to love, as has been said above. Concerning this language and writing, flowing from the spiritual thought of the angels, see also some things in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom* (n. 295).

30. *Saith the Lord, who is, and who was, and who is to come.* That it signifies who is eternal and infinite, and Jehovah, may be seen above (n. 13); where this has been explained.

31. *The Almighty*, signifies who is, lives, and has power, from Himself, and who governs all things from firsts by ultimates. Since all things are from the Lord, being created from firsts which are from Him, and nothing is given which does not exist therefrom, as has been abundantly shown in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom*, it follows that He is Almighty. Suppose One from whom all things are: are not they all that One's on whom they depend in order as the links of a

chain do on a hook? or as the blood vessels of the whole body on the heart? or as each and every thing of the universe on the sun? Thus they depend on the Lord, who is the sun of the spiritual world, from whom are all essence, life, and power, with those who are under that sun: in a word, from Him we are, we live, and we move (Acts xvii. 28). This is the Divine omnipotence. That the Lord governs all things from firsts by ultimates, is an arcanum not hitherto revealed, but explained in the *Doctrine of the New Jerusalem concerning the Lord,* and *concerning the Sacred Scripture,* in many places; also in the *Angelic Wisdom concerning the Divine Providence* (n. 124); and *concerning the Divine Love* (n. 221). It is known that the Divine, because it is infinite, does not fall into the ideas of the thought of any man, nor of any angel, because those ideas are finite; and a finite is not capable of perceiving the infinite. Yet that it may be perceived in some measure, it has pleased the Lord to describe His infinity by these words: *I am the Alpha and the Omega, the Beginning and the End, Who is, and Who was, and who is to come, the Almighty.* Therefore these words include all the things which angel and man can think spiritually or naturally concerning the Divine; which in general are those that have been adduced in a universal sense above.

32. *I, John, who am your brother and companion,* signifies those who are in the good of charity and hence in the truths of faith. That the Apostle John represented those who are in the good of charity, was said above (n. 5); and they who are in the good of charity are also in the truths of faith, since charity is the soul and life of faith. Hence John calls himself the brother and companion of those in the church to whom he writes, for he wrote to the seven churches. By a brother in the spiritual sense of the Word is meant one who is in the good of charity; and by a companion, one who is hence in the truths of faith. For by charity all are as it were kindred, but by faith neighbors:

for charity conjoins; not so faith, unless it is from charity. When faith is from charity, the charity then conjoins, and the faith consociates: and because they make one, for that reason the Lord commanded that they should all be brethren; for He says, *One is your teacher, Christ; and all ye are brethren* (Matt. xxiii. 8). The Lord also calls those brethren who are in the good of charity, or in good of life. He said, *My mother and my brethren are these who hear the Word of God, and do it* (Luke viii. 21; Matt. xii. 49; Mark iii. 33-35). By mother is meant the church, and by brethren, they who are in charity; and because the good of charity is a brother, the Lord therefore calls those who are in it brethren, also in Matt. xxv. 40; and therefore also the disciples (Matt. xxviii. 10; John xx. 17). But we do not read that the disciples called the Lord brother, because a brother is good which is from the Lord. This is comparatively as with a king, a prince, and a nobleman, who call their relatives and neighbors brothers; but still the latter do not call them so in return: for the Lord says, *One is your teacher, Christ, but all ye are brethren* (Matt. xxiii. 8); also, *Ye call Me Master and Lord, and ye say well, for I am* (John xiii. 13). The sons of Israel called all brethren who were from their father Jacob, and in a wider sense those also that were from Esau; but those that were not from them they called companions. But as the Word in the spiritual sense treats only of those who are in the Lord's church, by brethren therefore in that sense are meant they who are in the good of charity from the Lord, and by companions they that are in truths of faith; thus in the following passages: *Thus shall ye say every one to his companion, and every one to his brother, What hath Jehovah answered?* (Jer. xxiii. 35). *Ye have not proclaimed liberty every one to his brother and every one to his companion* (Jer. xxxiv. 17). *Let no one press his companion nor his brother* (Deut. xv. 1, 2). *For my brethren and companions' sake I will say* (Ps. cxxii. 8).

Every one helpeth his companion, and saith to his brother, Strengthen thyself (Isa. xli. 6). And in the opposite sense: *Beware for yourselves every one of his companion, and trust not upon any brother: every brother supplanteth, and every companion is a slanderer* (Jer. ix. 4). *I will mingle Egypt with Egypt, that he may fight against his brother and against his companion* (Isa. xix. 2: and in other places). These are adduced that it may be known why John calls himself a brother and companion; and that by a brother in the Word is meant he who is in charity or good, and by a companion he who is in faith or truth. But because charity is that from which is faith, therefore not any are called companions by the Lord, but brethren or neighbor. Every one is also a neighbor according to the quality of his good (Luke x. 36, 37).

33. *In affliction, and in the kingdom and the patient expectation of Jesus Christ*, signifies who in the church are infested by evils and falsities; but these will be removed by the Lord, when He comes. By affliction is meant the state of the church when there are no longer any goods of charity and truths of faith, but evils and falsities in place of them. By the kingdom is meant the church; and by the patient expectation of Jesus Christ is meant the Lord's coming: and therefore these words, In affliction, and in the kingdom and the patient expectation of Jesus Christ, gathered into one sense, signify when the goods and truths of the church are infested by evils and falsities; but these will be removed by the Lord, when He shall come. That by affliction is meant the state of the church when it is infested by evils and falsities, is manifest from these passages: *In the consummation of the age they shall deliver you into affliction, and shall kill you. There shall be great affliction, such as hath not been from the beginning of the world, nor shall be. After the affliction of those days the sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven* (Matt. xxiv. 9, 21, 29;

Mark xiii. 19, 24). That the kingdom signifies the church will be seen in what follows.

34. *I was in the island called Patmos*, signifies a state and place in which he could be enlightened. The reason that the Revelation was made to John in Patmos was, that it was an island in Greece, not far from the land of Canaan, and between Asia and Europe; and by islands are signified nations more remote from the worship of God, but which still are to draw near to it, because they can be enlightened; and the same by Greece; but the church itself by the land of Canaan: by Asia, those in the church who are in the light of truth from the Word; and by Europe those to whom the Word is to come. Hence it is that by the island of Patmos is signified a state and place in which he could be enlightened. That by islands in the Word are signified nations more remote from the worship of God, but which are still to draw near to it, is manifest from these places: *In Urim honor ye Jehovah, the name of the God of Israel in the islands of the sea* (Isa. xxiv. 15). *He shall not quench, nor break, until He set judgment in the earth: and let the islands hope in His law. Sing ye unto Jehovah a new song; the islands and their inhabitants shall give glory to Jehovah, and shall proclaim His praise in the islands* (Isa. xlii. 4, 10, 12). *Attend ye islands unto Me, and ye peoples from afar* (Isa. xlix. 1). *In Me shall the islands hope, and upon My arm shall they trust* (Isa. li. 5). *The islands shall trust in Me, and the ships of Tarshish* (Isa. lx. 9). *Hear the words of Jehovah, ye nations, and proclaim in the islands from afar* (Jer. xxxi. 10). *That they should worship Jehovah every one in his place, all the islands of the nations* (Zeph. ii. 11; and elsewhere). That the same is signified by Greece also, is not so manifest from the Word, because Greece is named only in Dan. viii. 21; x. 20; xi. 2; as also in John xii. 20; Mark vii. 26. That the Lord's church is meant, by the land of Canaan, which is hence called the Holy Land and the Heavenly Canaan,

is manifest from many passages in the Word. That by Asia are meant those in the church who are in the light of truth from the Word, may be seen above (n. 11); and that by Europe is meant they to whom the Word is to come, is evident.

35. *For the Word of God, and for the testimony of Jesus Christ*, signifies, in order that the Divine truth from the Word may be received from the heart and so in the light, and that the Lord's Human may be acknowledged to be Divine. This was explained above (n. 6).

36. *I became in the spirit on the Lord's day*, signifies a spiritual state at that time from Divine influx. I became in the spirit signifies the spiritual state in which he was while in the visions, a description of which state follows. On the Lord's day signifies influx at that time from the Lord; for on that day there is presence of the Lord, because the day is holy. From which it is manifest that I became in the spirit on the Lord's day, signifies a spiritual state then from Divine influx. Of the prophets we read that they were in the spirit or in vision, also that the Word was given to them by Jehovah. When they were in the spirit or in vision, they were not in the body, but in their spirit; in which state they saw such things as are in heaven: but when the Word was given to them, they were then in the body, and heard Jehovah speaking. These two states of the prophets are to be carefully distinguished. In the state of vision the eyes of their spirit were opened, and the eyes of their body shut; and they then heard what the angels spoke, or Jehovah through the angels; and they also saw what was represented to them in heaven: and they then sometimes seemed to themselves to be carried away from place to place, the body remaining in its own place. In this state was John when he wrote the Apocalypse; and sometimes also Ezekiel, Zechariah, and Daniel; and it is then said that they were in vision, or in the spirit. For Ezekiel says, *The spirit took me up, and brought me back*

into Chaldea to the captivity in the vision of God, in the spirit of God: thus the vision which I saw came upon me (xi. 1, 24). He says also, that the spirit took him up, and he heard an earthquake behind him; and other things (iii. 12, 24). Also, that the spirit took him up between earth and heaven, and led him away to Jerusalem in the visions of God and he saw abominations (xiii. 3, etc.). In like manner he was in the vision of God or in the spirit, when he saw the four animals, which were cherubs (chap. i. and x.); as also when he saw the new earth and the new temple, and the angel measuring them (chap. xl. to xlviii.). That he was in the visions of God he says in chap. xl. 2; and that the spirit took him up, in chap. xliii. 5. The same took place with Zechariah, with whom an angel was at the time, when he saw the man riding among the myrtle-trees (i. 8, etc.): when he saw the four horns, and then a man in whose hand was a measuring line (ii. 1, 5, etc.): when he saw Joshua the high priest (iii. 1, etc.): when he saw the candlestick and the two olive-trees (iv. 1, etc.): when he saw the flying roll and the ephah (v. 1, 6): and when he saw the four chariots going forth between two mountains, and the horses (vi. 1, etc.). In a similar state was Daniel, when he saw the four beasts coming up out of the sea (Dan. vii. 1, etc.); and when he saw the battles of the ram and the he-goat (viii. 1, etc.). That he saw them in visions he says himself in chap. vii. 1, 2, 7, 13; viii. 2; x. 1, 7, 8: and that the angel Gabriel was seen by him in vision (ix. 21). The like took place with John; as when he saw the Son of Man in the midst of the seven candlesticks (Apoc. i.): when he saw a throne in heaven, and One sitting upon it, and around the throne the four animals (chap. iv.): when he saw the Book sealed with seven seals (chap. v.): when he saw the four horses going forth out of the opened Book (chap. vi.): when he saw the four angels standing upon the four corners of the earth (chap. vii.): when he saw the locusts going forth out of the pit of the abyss (chap.

ix.): when he saw the angel in whose hand was a little book, which He gave to him to eat (chap. x.): when he heard the seven angels sounding the trumpets (chap. xi.): when he saw the dragon, and the woman whom the dragon persecuted; and the battle of the latter with Michael (chap. xii.): and afterwards the two beasts coming up, the one out of the sea, and the other out of the earth (chap. xiii.): when he saw the seven angels having the seven last plagues (chap. xv., xvi.): when he saw the harlot sitting upon the scarlet beast (chap. xvii. xviii.); and afterwards, the white horse and Him that sat upon him (chap. xix.); and at length, the new heaven and the new earth, and then the New Jerusalem coming down out of heaven (chap. xxi., xxii.). That John saw these things in the spirit and in vision, he says in chap, i. 10; iv. 2; ix. 17; xxi. 10. This is also meant by *I saw*, throughout this book. From these things it is plainly manifest that to be in the spirit is to be in vision, which takes place by the opening of the sight of a man's spirit; and when this is opened, the things which are in the spiritual world appear as clearly as do those that are in the natural world before the sight of the body. That it is so, I can testify from the experience of many years. In this state were the disciples when they saw the Lord after the resurrection; therefore it is said that their eyes were opened (Luke xxiv. 30, 31.). In a similar state was Abraham, when he saw the three angels, and spoke with them. The same of Hagar, Gideon, Joshua, and others, when they saw the angels of Jehovah. In like manner when the servant of Elisha saw the mountain full of chariots and horses of fire around Elisha; for *Elisha prayed, and said, O Jehovah, open, I pray, his eyes, that he may see; and Jehovah opened the eyes of the man, and he saw* (2 Kings vi. 17). But as regards the Word, it was not revealed in a state of the spirit, or in vision, but was dictated by the Lord to the prophets by the living voice; hence it is nowhere said that they spoke it from the Holy

Spirit, but from Jehovah: see the *Doctrine of the New Jerusalem concerning the Lord* (n. 53).

37. *And I heard behind me a great voice as of a trumpet*, signifies the manifest perception of Divine truth revealed from heaven. A great voice, when it is heard from heaven, signifies the Divine truth, treated of in what follows. It was heard as a trumpet, because, when the Divine truth passes down from heaven, it is sometimes so heard by the angels of the ultimate heaven, and is then manifestly perceived. It is hence that by a voice as of a trumpet manifest perception is signified. The signification of a trumpet will be further treated of below (n. 397, 519). That a great voice, when heard from heaven, signifies the Divine truth, is manifest from these passages: *The voice of Jehovah is upon the waters; the voice of Jehovah is in power; the voice of Jehovah is with honor: the voice of Jehovah is breaking the cedars: the voice of Jehovah falleth as a flame of fire: the voice of Jehovah maketh the wilderness to tremble: the voice of Jehovah maketh the hinds to calve* (Ps. xxix. 3-9). *Sing to the Lord, ye kingdoms of the earth; behold, He will utter with His voice a voice of strength* (Ps. lxviii. 32, 33). *Jehovah gave forth His voice before His army; for, numberless, it doeth His Word* (Joel ii. 11). *Jehovah will utter His voice out of Jerusalem* (Joel iii. 16). And because a voice signifies the Divine truth from the Lord, therefore the Lord said that His sheep hear His voice: that they know His voice: also, *other sheep I have which I must bring; and they shall hear My voice: My sheep hear My voice; and I know them, and they follow Me* (John x. 3, 4, 16, 27). And again: *The hour cometh, when the dead shall hear the voice of the Son of God, and they that hear shall live* (John v. 25). Voice here is the Divine truth of the Lord out of His Word.

38. Saying, *I am the Alpha and the Omega, the First and the Last*, signifies who is the very and the only from first things to last, from whom all things are; thus, who is

love itself and the only love, wisdom itself and the only wisdom, life itself and the only life, in Himself; and thus the Creator Himself and the Only Creator, Saviour, and Enlightener from Himself; and hence the all in all of heaven and the church: who alone is infinite and eternal, and Jehovah; and that He is the Lord. That these things are all contained in these words, and infinitely more, may be seen above (n. 13, 29). It is there said that all the syllables or letters of the alphabet in the spiritual world signify real things; and that their speech and writing there are thence; and that for that reason the Lord describes His divinity and infinity by the Alpha and the Omega; by which is signified that He is the all in all of heaven and the church. Since in the spiritual world, and hence in the angelic language, every letter signifies a real thing, therefore David wrote the cxix. Psalm in the order of the letters of the alphabet, beginning with *Aleph*, and ending with *Tau*; as may be evident from the initials of the verses there. A similar thing appears in Psalm cxi., but not so manifestly. On this account also Abram was called Abraham, and Sarai was called Sarah; which was done for the reason that in heaven by Abraham and by Sarah they should not be understood, but the Divine; as it also is understood: for the H involves infinity, because it is only an aspirate. More may be seen on this subject above (n. 29).

39. *What thou seest write in a book:* That it signifies that they might be revealed to posterity, is manifest without explanation.

40. *And send unto the churches that are in Asia*, signifies for those in the Christian world who are in the light of truth from the Word. That these are meant by the churches in Asia may be seen above (n. 10, 11).

41. *Unto Ephesus and Smyrna, and Pergamos and Thyatira, and Sardis and Philadelphia, and Laodicea*, signifies in particular according to the state of each one's recep-

tion. That all the states of reception of the Lord and His church are signified in the spiritual sense by these seven names, will be seen below: for John, when this was commanded Him, was in a spiritual state; and in that state nothing is called by a name which does not signify a real thing or a state: hence these things which were written were not sent by John to any church in those places, but were said to their angels by whom are meant those who receive. That spiritual realities are meant by all the names of places and persons in the whole Word, has been shown in many places in the *Heavenly Arcana*, published at London: as what by Abraham, Isaac, and Jacob; also by Israel, and by the names of his twelve sons; as also what by the various places in the land of Canaan, and by the places bordering upon that land; and what by Egypt, Syria, Assyria, and others. It is the same with these seven names. But he who wishes to remain in the sense of the letter, let him remain, because that sense conjoins: only let him know that by those names the angels perceive realities and states of the Church.

42. *And I turned to see the voice which was speaking with me*, signifies the inversion of the state of those who are in good of life, as to the perception of truth in the Word, when they turn themselves to the Lord. John says that he heard the voice behind him (vers. 10); and now, that he turned to see the voice; and again, that having turned he saw seven candlesticks; from which it is manifest that he heard the voice from behind, and that he turned himself around to see whence it was. That there is an arcanum in this, is manifest. The arcanum is, that before a man turns himself to the Lord, and acknowledges Him as the God of heaven and earth, he cannot see the Divine truth in the Word. The reason is, because God is one both in person and essence, in whom is the Trinity; and that the Lord is that God: therefore they who acknowledge a Trinity of Persons look primarily to the Father,

and some to the Holy Spirit, and rarely to the Lord; and if to the Lord, they think of His Human as of an ordinary man. When a man does this, he cannot be enlightened in the Word: for the Lord is the Word; for it is from Him, and concerning Him. They therefore who do not approach the Lord alone, look at Him and His Word behind them, and not before them; or at their back, and not in front. This is the arcanum which lies hid in these words; that John heard a voice behind him, and that he turned to see the voice, and being turned saw seven golden candlesticks, and in the midst of them the Son of Man: for the voice which he heard came from the Son of Man, who is the Lord. That the Lord alone is the God of heaven and earth, He now teaches by a manifest voice; for He says, *I am the Alpha and the Omega, the Beginning and the End, saith the Lord, who is, and who was, and who is to come* (vers. 8); and here, *I am the Alpha and the Omega, the First and the Last* (vers. 11); and afterwards, *I am the First and the Last* (vers. 17; and chap. ii, 8). That by a voice, when from the Lord, the Divine truth is meant, may be seen above (n. 37): and that by John are meant they in the church who are in good of life, may be seen (n. 5, 6). It may now be evident from these things, that by these words, And I turned to see the voice which was speaking with me, is signified the inversion of the state of those who are in good of life, as to the perception of truth in the Word, when they turn themselves to the Lord.

43. *And having turned I saw seven golden candlesticks*, signifies the New Church, which will be in enlightenment from the Lord out of the Word. That the seven candlesticks are the seven churches, is said in the last verse of this chapter; and that by the seven churches are meant all who are in the Christian world and draw near to the church, may be seen above (n. 10); and in particular according to the state of each one's reception (n. 41). By the seven candlesticks the New Church is meant, because in it and

in the midst of it is the Lord: for it is said that in the midst of the seven candlesticks he saw one like unto the Son of Man; and by the Son of Man is meant the Lord as to the Word. The candlesticks were seen to be golden, because gold signifies good; and every church is a church from good which is formed by truths. That gold signifies good, will be seen in what follows. The candlesticks were not one next another, or placed in contact, but at distances, making a kind of circle; as is manifest from these words in the following chapter: *These things saith he that walketh in the midst of the seven golden candlesticks* (vers. 1). Nothing is said of the lamps in those candlesticks, but in the following chapter it is said, that the Holy Jerusalem, that is, the New Church, hath no need of the sun, nor of the moon; because the lamp of it is the Lamb: and the nations which are saved shall walk in His light (Apoc. xxi. 23, 24): and further, *They have no need of a lamp, for the Lord God enlighteneth them* (xxii. 5): for they who will be of the Lord's New Church are only candlesticks, who will give light from the Lord. By the golden candlestick in the tabernaclen othing else was represented but the church as to enlightenment from the Lord; concerning which see Exod. xxv. 31 to end; xxxvii. 17–20, 35; Lev. xxiv. 3, 4; Num. viii. 2–4. That it represented the Lord's Church as to Divine spiritual love, which is love towards the neighbor, may be seen in the *Heavenly Arcana* published at London (n. 9548, 9555, 9558, 9561, 9570, 9783); also below (n. 493). By the candlestick also in Zechariah (chap. iv.), is signified the New Church to be established by the Lord, since it signifies a new house of God, or new temple; as is manifest from what follows there: and by a house of God, or a temple, the church is signified, and in the highest sense the Lord's Divine Human; as He teaches (John ii. 19–21, and elsewhere). But it shall be told what is signified in order in Zechariah (chap. iv.), when the candlestick was seen by him. By the things contained vers. 1–7

is signified the enlightenment of the New Church by the Lord from the good of love through truth. The olive trees there signify the church as to the good of love. By the things there vers. 8–10 is signified that this is from the Lord. By Zerubbabel there, who is to build the house, and thus the church, the Lord is represented. By the things vers. 11–14, is signified that there will also be in that church truths from a heavenly origin. This explanation of that chapter has been given to me by the Lord, through heaven.

44. *And in the midst of the seven candlesticks One like unto the Son of Man*, signifies the Lord as to the Word, from whom is the church. It is known from the Word, that the Lord called Himself the Son of God and also the Son of Man. That by the Son of God He meant Himself as to the Divine Human, and by the Son of Man Himself as to the Word, has been fully demonstrated in the *Doctrine of the New Jerusalem concerning the Lord* (n. 19–28); and as it has been fully confirmed there from the Word, it is unnecessary to confirm it further here. Now as the Lord represented Himself before John as the Word, therefore as seen by him He is called the Son of Man. He represented Himself as the Word, because the New Church is treated of, which is a church from the Word, and according to the understanding of it. That the church is from the Word, and that it is such as is its understanding of the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 76–79). Since the church is a church from the Lord by means of the Word, therefore the Son of Man was seen in the midst of the candlesticks. In the midst signifies in the inmost, from which the things around, or without, derive their essence, here their light or intelligence. That the inmost is the all in the things around or without, has been abundantly shown in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom.* It is like light and flame in the

midst, from which all the circumferences have light and are warm. In the midst signifies the same in the following passages in the Word: *Cry out and shout, O inhabitants of Zion: for great in the midst of thee is the Holy One of Israel* (Is. xii. 6). *God is my King, working salvations in the midst of the earth* (Ps. lxxiv. 12). *We have thought of Thy mercy, O God, in the midst of Thy temple* (Ps. xlviii. 9). *God standeth in the congregation of God, He shall judge in the midst of the gods* (Ps. lxxxii. 1). Those are called gods who are in Divine truths from the Lord, and abstractly the truths themselves. *Behold, I send an angel before thee: beware of His face, since My name is in the midst of Him* (Exod. xxiii. 20, 21). The name of Jehovah is all the Divine: in the midst is in the inmost, and hence in every thing of it. The midst also signifies the inmost, and hence the all, in many other places in the Word, even where the evil are treated of; as in Isa. xxiv. 13; Jer. xxiii. 9; Ps. v. 9; Jer. ix. 5, 6; Ps. xxxvi. 2; Ps. lv. 5; Ps. lxii. 4. These passages are adduced, that it may be known that in the midst of the candlesticks signifies in the inmost from which is the church and all that belongs to it; for the church and all that belongs to it is from the Lord through the Word. That the candlesticks signify the New Church, may be seen just above (n. 43).

45. *Clothed with a garment down to the foot*, signifies the proceeding Divine, which is the Divine truth. A garment down to the foot signifies the proceeding Divine which is the Divine truth, because garments in the Word signify truths: hence a garment down to the foot, which is a general garment, when speaking of the Lord, signifies the proceeding Divine truth. Garments in the Word signify truths, because they are clothed in heaven according to the truths proceeding from their good; on which subject see the work on *Heaven and Hell*, published at London in the year 1758, (n. 177–182). In the following pages also it will be seen that nothing else is meant by garments in the Word

in its spiritual sense; consequently nothing else by the Lord's garments when He was transfigured, which appeared bright as the light (Matt. xvii. 1–4; Mark ix. 2–8; Luke ix. 28–36): nor anything else by the Lord's garments which the soldiers divided (John xix. 23, 24). That similar things were represented and hence signified by Aaron's garments, may be seen in the *Heavenly Arcana*, published at London (n. 9814, 10068); in particular the ephod (n. 9477, 9824, 10005); the robe (n. 9825, 10005); the undercoat (n. 9826, 9942); and the mitre (n. 9827): for Aaron represented the Lord's priestly office. On the signification of garments from the Word, see below (n. 166, 328).

46. *And girded at the breasts with a golden girdle*, signifies the proceeding and at the same time conjoining Divine, which is the Divine good. A golden girdle signifies this, because by the Lord's bosom, and in particular by the breasts there, His Divine love is signified; hence by the golden girdle which girded, is signified the proceeding and at the same time conjoining Divine, which is the Divine good of the Divine love. Gold also signifies good (see below, n. 913). Also a zone or girdle in the Word signifies the common bond by which all things are held together in order and connection; as in Isaiah: *A rod shall go forth out of the stem of Jesse: justice shall be the girdle of His loins and truth the girdle of His thighs* (xi. 1, 5). The rod going forth out of the stem of Jesse is the Lord. That the girdle of the ephod and the belt of the undercoat of Aaron signified conjunction, may be seen in the *Heavenly Arcana*, published at London (n. 9837, 9944). Since a girdle signifies the bond conjoining the goods and truths of the church, therefore when the church among the sons of Israel was destroyed, the prophet Jeremiah was commanded to buy for himself a girdle, and to put it upon his loins, and then to hide it in the hole of a rock by the Euphrates; and at the end of the days, when he took it again, behold, it was rotten, and was profitable for nothing

(Jer. xiii. 1–12): by which was represented that the good of the church was then nothing, and that hence its truths were dissipated. The like is signified by a girdle in Isaiah: *Instead of a girdle there shall be a rent* (iii. 24: and elsewhere also). That by the breasts the Divine love is signified, is manifest from the places in the Word where they are named, as also from their correspondence with love.

47. *And His head and hairs were white as wool, like snow*, signifies the Divine love of the Divine wisdom in firsts and in ultimates. By the head of man is signified the all of his life, and the all of a man's life relates to love and wisdom; and therefore by the head is signified wisdom and at the same time love. But as love is not given without its wisdom, nor wisdom without its love, it is therefore the love of wisdom which is meant by the head; and when speaking of the Lord, it is the Divine love of the Divine wisdom. But on the signification of the head, from the Word, see below (n. 538, 568). When by the head, therefore, love and at the same time wisdom in their first principles are meant, it follows that by the hairs are meant love and wisdom in their ultimates; and as hairs are here mentioned of the Son of Man, who is the Lord as to the Word, by His hairs are signified the Divine good which is of love, and the Divine truth which is of wisdom, in the ultimates of the Word; and the ultimates of the Word are the things contained in the literal sense. That the Word in this sense is signified by the hairs of the Son of Man, or of the Lord, appears a paradox; but still it is true. This may be evident from the places in the Word adduced in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 35–49); where it was also shown that the Nazarites in the Israelitish church represented the Lord as to the Word in its ultimates, which is the literal sense. For Nazarite in the Hebrew tongue is the hair, or the hair of the head: hence Samson, who was a Nazarite from the womb, had power in his locks. That the Divine

truth is in like manner in power in the sense of the letter of the Word, may be seen in the above-named *Doctrine of the Sacred Scripture* (n. 37–49). For this reason also the high-priest and his sons were severely prohibited from shaving the head. For this reason also the forty-two children were torn in pieces by two she-bears, because they called Elisha " Bald ". Elisha, like Elijah, represented the Lord as to the Word. Bald signifies the Word without its ultimate, which, as was said, is the literal sense; and the she-bears signify this sense of the Word separated from its internal sense. They who separate them appear also in the spiritual world like bears, but at a distance. It is hence manifest why it was so done with the children. On that account also it was the highest disgrace and cause of extreme mourning to induce baldness. Therefore, when the Israelitish nation had perverted all the sense of the lettter of the Word, this lamentation is made over them: *The Nazarites were whiter than snow, bright-white above milk; their form was darkened more than blackness; they are not known in the streets* (Lam. iv. 7, 8): also, *Every head is made bald, and every shoulder is plucked of its hair* (Ezek. xxix. 18). *Shame upon all faces, and baldness upon all heads* (Ezek. vii. 18. In like manner Isa. xv. 2; Jer. xlviii. 37; Amos viii. 10). Since the sons of Israel dispersed by falsities all the sense of the letter of the Word, it was therefore commanded the prophet Ezekiel, that he might thereby represent this, to shave his head with a razor, and to burn a third part of the hairs in the fire, to smite a third part with a sword, and to scatter a third part to the wind, and to bind up some in his skirts; that also he should afterwards cast some into the fire (Ezek. v. 1-4, etc.). On this account it is also said in Micah, *Put on baldness, and shave thee for the sons of thy delights: enlarge baldness as the eagle, because they have departed from thee* (i. 16). The sons of delights are the genuine truths of the church from the Word. And because Nebuchadnezzar king of Babylon

represented the Babylonian falsification of the Word and the destruction of all truth therein, hence it came to pass that his hair grew like eagles' feathers (Dan. iv. 33). Since the hairs signified that holy part of the Word, it is therefore said of the Nazarites, that they should not shave the hair of their head, because that is the Nazariteship of God upon their head (Num. vi. 1-21): and it was therefore a statute, that the high-priest and his sons should not shave their head, lest they should die, and wrath should come upon the entire house of Israel (Lev. x. 6). Now since, by the hairs is signified the Divine truth in ultimates, which in the church is the Word in the sense of the letter, the like is therefore said also of the Ancient of Days in Daniel: *I saw until the thrones were cast down, and the Ancient of Days did sit: His garment was white like snow, and the hair of His head like clean wool* (vii. 9). That the Ancient of Days is the Lord is plainly manifest in Micah: *Thou Bethlehem Ephratah, it is little that thou art among the thousands of Judah; out of thee shall go forth to Me He who shall be Ruler in Israel, and whose going forth is of old, from the days of eternity* (v. 2): and in Isaiah, where He is called *Father of Eternity* (ix. 5). From these passages, and from many others, which are not adduced on account of their abundance, it may be evident that by the head and the hairs of the Son of Man, which were white as wool, like snow, is meant the Divine of love and wisdom in first principles and in ultimates: and since by the Son of Man the Lord as to the Word is meant, it follows that the latter in first principles and in ultimates is also meant. Why, otherwise, should it be, that the Lord here in the Apocalypse, and the Ancient of Days in Daniel, should be described even as to their hairs? That the sense of the letter of the Word is signified by the hairs, is plainly manifest from those who are in the spiritual world. They who have despised the sense of the letter of the Word appear bald there; and on the contrary, they who have

loved the sense of the letter of the Word, appear there in becoming heads of hair. Like wool and like snow is said, because wool signifies good in ultimates, and snow truth in ultimates; as also in Isaiah (chap. i. 18): for wool is from sheep, by which the good of charity is signified; and snow is from water, by which the truths of faith are signified.

48. *And His eyes as a flame of fire*, signifies the Divine wisdom of the Divine love. By eyes in the Word the understanding is meant, and hence by the sight of the eyes intelligence; and therefore in speaking of the Lord, the Divine wisdom is meant. But by a flame of fire spiritual love, which is charity, is signified; and therefore, when said of the Lord, the Divine love is meant. Hence then by His eyes being as a flame of fire, the Divine wisdom of the Divine love is signified. The eye signifies the understanding, because they correspond; for as the eye sees by natural light, so the understanding sees by spiritual light: for which reason to see is predicated of both. That in the Word the understanding is signified by the eye, is manifest from these passages following: *Lead forth the blind people that have eyes, and the deaf that have ears* (Isa. xliii. 8). *In that day the deaf shall hear the words of the book, and the eyes of the blind shall see out of thick darkness* (Isa. xxix. 18). *Then shall be opened the eyes of the blind, and the ears of the deaf* (Isa. xxxv. 5, 6). *I will give Thee for the light of the nations, to open the eyes of the blind* (Isa. xlii. 7). This is concerning the Lord, who, when He shall come, will open the understanding of those that are in ignorance of truth. That this is meant by opening the eyes, is further manifest from these passages: *Make fat the heart of this people, and cover over their eyes, lest peradventure they see with their eyes* (Isa. vi. 9, 10; John xii. 40). *Jehovah hath poured out upon you the spirit of sleep, and hath closed up your eyes, the prophets and your heads, the seers hath He covered up* (Isa. xxix. 10; xxx. 10).

Who shutteth his eyes, lest he should see evil (Isa. xxxiii. 15). *Hear ye these things, O foolish people, who have eyes, and they see not* (Ezek. xii. 2). *The punishment of the shepherd that deserteth the flock; the sword shall be upon his right eye, and his right eye shall be utterly darkened* (Zech. xi. 17). *The plague with which Jehovah shall smite all the peoples which shall fight against Jerusalem; their eyes shall consume away in their sockets* (Zech. xiv. 12). *I will smite every horse with astonishment, and every horse of the people with blindness* (Zech. xii. 4). A horse in the spiritual sense is the understanding of the Word (n. 298). *Hear me, O Jehovah my God; enlighten mine eyes, lest I sleep death* (Ps. xiii. 3). Every one sees that in these places the understanding is signified by the eyes. Hence it is manifest what is meant by the Lord by the eye in these passages: *The lamp of the body is the eye: if thine eye be single, thy whole body shall be light; if thine eye be evil, thy whole body shall be darkened: if then the light which is in thee be darkness, how great is the darkness* (Matt. vi. 22, 23; Luke xi. 34). *If thy right eye offend thee, pluck it out, and cast it from thee; for it is better to enter into life with one eye, than having two eyes to be sent into the hell of fire* (Matt. v. 29; xviii. 9). By eye in these places is not meant the eye, but the understanding of truth. Since the understanding of truth is signified by the eye, it was therefore among the statutes for the sons of Israel, that one blind or disordered in the eye, of the seed of Aaron, should not come near to offer sacrifice, nor enter within the veil (Lev. xxi. 18, 20): also that what was blind should not be offered in sacrifice (Lev. xxii. 22; Mal. i. 8). From these things what is meant by the eye when speaking of man is manifest. Hence it follows that by the eye, when speaking of the Lord, is meant His Divine wisdom, also His omniscience and providence; as in these passages: *Open thine eyes, O Jehovah, and see* (Isa. xxxvii. 17). *I will set Mine eye upon them for good, and will build them up* (Jer. xxiv. 6). *Behold, the eye of Jehovah is upon*

them that fear Him (Ps. xxxiii. 18). *Jehovah is in the temple of holiness; His eyes behold, His eyelids try, the sons of man* (Ps. xi. 4). Since by cherubs the Lord's guard and providence are signified, lest the spiritual sense of the Word should be harmed, it is therefore said of the four animals, which were cherubs, that they were full of eyes before and behind, and that their wings were in like manner full of eyes (Apoc. iv. 6, 8): also that the wheels, upon which the cherubs were carried, were full of eyes round about (Ezek. x. 12). That by a flame of fire is meant His Divine love, will be seen in the following pages, where flame and fire are mentioned: and because it is said that His eyes were as a flame of fire, the Divine wisdom of the Divine love is signified. That in the Lord the Divine love is of the Divine wisdom and the Divine wisdom is of the Divine love, and thus there is a reciprocal union of both, is an arcanum disclosed in the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom* (n. 34–39, and elsewhere).

49. *And His feet like unto fine brass, as if glowing in a furnace,* signifies the natural Divine good. The feet of the Lord signify His natural Divine; fire or glowing signifies good; and fine brass signifies the natural good of truth; therefore by the feet of the Son of Man like unto fine brass, as if glowing in a furnace, is signified the natural Divine good. It is from correspondence that His feet signify this. In the Lord, and hence from the Lord, there is the celestial Divine, the spiritual Divine, and the natural Divine. The celestial Divine is meant by the head of the Son of Man; the Spiritual Divine by His eyes, and by His breast which was girded with the golden girdle; and the natural Divine by His feet. Because these three are in the Lord, therefore also the three are in the angelic heaven. The third or highest heaven is in the celestial Divine, the second or middle heaven is in the spiritual divine, and the first or ultimate heaven in the natural divine;

in like manner the church on the earth. For the whole heaven before the Lord is as one man; in which they who are in the Lord's celestial Divine make the head, they who are in the spiritual Divine make the body, and they who are in the natural Divine make the feet. Hence also in every man, because he was created in the image of God, there are these three degrees; and as they are opened, he becomes an angel either of the third heaven, or of the second, or of the ultimate. Hence also it is, that there are three senses in the Word, the celestial the spiritual, and the natural. That it is so, may be seen in the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*, particularly in Part Third; in which these three degrees are treated of. That the feet, the soles, and the heels correspond to natural things with man, and therefore signify natural things in the Word, may be seen in the *Heavenly Arcana*, published at London (n. 2162, 4938–4952). The natural Divine good is also signified by the feet in the following passages in Daniel: *I lifted up my eyes and saw, behold a man clothed in linen, whose loins were girded with gold of Uphaz, His body like the beryl, and His eyes as lamps of fire, His arms and His feet as the brightness of polished brass* (x. 5, 6). In the Apocalypse: *I saw an angel coming down from heaven, His feet as pillars of fire* (x. 1). And in Ezekiel: *The feet of the cherubs were glittering like the brightness of polished brass* (i. 7). The angels and cherubs were seen thus, because the Lord's Divine was represented in them. Since the Lord's church is under the heavens, and thus under the Lord's feet, it is therefore called the footstool of His feet, in these places: *The glory of Lebanon shall come unto thee, to decorate the place of My sanctuary; and I will render the place of My feet honorable: and they shall bow themselves down at the soles of thy feet* (Isa. lx. 13, 14). *The heaven is My throne, and the earth the footstool of My feet* (Isa. lxvi. 1). *God remembereth not the footstool of His feet in the day of His anger* (Lam. ii. 1). *Worship Jehovah*

towards the footstool of His feet (Ps. xcix. 5). *Behold, we heard of Him in Ephratah*, Bethlehem; *we will enter into His habitations; we will bow ourselves down at the footstool of His feet* (Ps. cxxxii. 6). Hence it is, that they fell down at the Lord's feet worshipping (Matt. xxviii. 9; Mark v. 22; Luke viii. 41; John xi. 32): also, that they kissed his feet, and wiped them with their hairs (Luke vii. 37, 38, 44, 46; John xi. 2; xii. 3). As the natural is signified by the feet, therefore the Lord said to Peter, when He washed his feet, *He that hath been washed hath no need save to wash the feet, and is wholly clean* (John xiii. 10). To wash the feet is to purify the natural man; and when this is purified, the whole man also is purified; as is shown in many places in the *Heavenly Arcana* and in the *Doctrines of the New Jerusalem*. The natural man, which is also the external man, is purified, when he shuns the evils which the spiritual or internal man sees are evils and are to be shunned. Now as by the feet is meant man's natural, and this perverts all things if it is not washed or purified, the Lord therefore says, *If thy foot cause thee to offend, cut it off: it is better for thee to enter into life halt, than to have two feet, and be cast into hell into the unquenchable fire* (Mark ix. 45). The foot is not here meant, but the natural man. The like is meant by treading down with the feet the good of the pastures, and by troubling the waters with the feet (Ezek. xxxii. 2; xxxiv. 18, 19; Dan. vii. 7, 19; and elsewhere). Since by the Son of Man the Lord as to the Word is meant, it is manifest that by His feet the Word in the natural sense is also meant, which is much treated of in the *Doctrine of the New Jerusalem concerning the Sacred Scripture;* as also, that the Lord came into the world, that He might fulfil all the things of the Word, and thereby become the Word even in ultimates (n. 98–100). But this arcanum is for those who will be in the New Jerusalem. The Lord's natural Divine was also signified by the brazen serpent set up by Moses in the wilderness as commanded, on looking at which all who were

bitten by the serpents were healed (Num. xxi. 6, 8, 9). That it signified the Lord's natural Divine, and that they are saved who look to that, the Lord Himself teaches in John: *As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up; that every one that believeth in Him should not perish, but have everlasting life* (iii. 14, 15). The reason of that serpent being made of brass is that brass, as well as fine brass, signifies the natural as to good: see below (n. 775).

50. *And His voice as the voice of many waters*, signifies the natural Divine truth. That a voice, when from the Lord, signifies the Divine truth, may be seen above (n. 37). That waters signify truths, and in particular natural truths, which are knowledges from the Word, is evident from many passages in the Word, of which the following only will be quoted: *The earth is full of the knowledge of Jehovah, as the waters cover the sea* (Isa. xxi. 9). *Then with gladness shall ye draw out of the fountains of salvation* (Isa. xii. 3). *He that walketh righteously, and speaketh uprightness, bread shall be given him, and water shall be sure* (Isa. xxxiii. 15, 16). *The poor and needy seek water, but there is none; their tongue faileth for thirst: I will open rivers upon the hillside, and will put fountains in the midst of the valleys, I will make the desert a pool of waters, and the dry land springs of water; that they may see, acknowledge, attend, and understand* (Isa. xli. 17, 18, 20). *I will pour waters upon him that thirsteth, and floods upon the dry ground; I will pour out My Spirit* (Isa. xliv. 3). *Thy light shall arise in the darkness, that thou mayest be as a watered garden, and as a going forth of waters, whose waters shall not fail* (Isa. lviii. 10, 11). *My people have done two evils; they have deserted Me, the fountain of living waters, to cut out for themselves pits, which do not hold waters* (Jer. ii. 13). *The nobles sent the younger ones for water; they came to the pits, they found no waters, their vessels were returned empty* (Jer. xiv. 3). *They have for-*

saken Jehovah, the fountain of living waters (Jer. xvii, 13). *They shall come with weeping, and with weeping will I bring them; I will lead them to the fountain of waters in a straight way* (Jer. xxxi, 9). *I will break the staff of bread, and they shall drink waters by measure and in astonishment, that they may consume away for their iniquities* (Ezek. iv. 16, 17; xii. 18, 19; Isa. li. 14). *Behold, the days shall come, in which I will send a famine upon the land; not a famine for bread, nor a thirst for waters; but for hearing the Word of Jehovah: they shall wander from sea to sea, and shall run to and fro to seek the Word of Jehovah, nor shall they find it: in that day the virgins and the youths shall fail for thirst* (Amos viii. 11–13). *In that day living waters shall go out from Jerusalem* (Zech. xiv. 8). *Jehovah is my shepherd; He will lead me to the waters of quietness* (Ps. xxiii. 1, 2). *They shall not thirst; He will make waters to flow out of the rock for them, and He will cleave the rock that the waters may flow out* (Is. xlviii. 21). *O God, I seek thee in the morning; my soul thirsteth, I am faint without waters* (Ps. lxiii. 2). *Jehovah sendeth the Word; He maketh the wind to blow, that the waters may flow* (Ps. cxlvii. 18, 19). *Praise ye Jehovah, ye heavens of heavens, and ye waters that are above the heavens* (Ps. cxlviii. 4). *Jesus sitting at Jacob's fountain said to the woman, Every one that drinketh of this water shall thirst again, but he that drinketh of the water which I will give shall not thirst for ever; and the water which I will give shall become in him a fountain of water springing up unto everlasting life* (John iv. 7–15). *Jesus said, If any one thirst, let him come unto Me, and drink: he that believeth on Me, as the Scripture saith, Out of his belly shall flow rivers of living water* (John vii. 37, 38). *To him that thirsteth will I give of the fountain of the water of life freely* (Apoc. xxi. 6). *He showed him a river of water of life going out of the throne of God and of the Lamb* (Apoc. xxii. 1). *The Spirit and the bride say, Come; and let him that heareth, say, Come; and let him that thirs-*

teth come; and let him that willeth take water of life freely (Apoc. xxii. 17). By waters in these passages are meant truths: hence it is manifest that by the voice of many waters is meant the Lord's Divine truth in the Word: and so in these passages: *Behold, the glory of the God of Israel came from the way of the east, and His voice was as the voice of many waters, and the earth was lighted by His glory* (Ez. xliii. 2). *I heard a voice from heaven, as the voice of many waters* (Apoc. xiv. 2). *The voice of Jehovah is upon the waters, Jehovah is upon many waters* (Ps. xxix. 3). When it is known that by waters in the Word are meant truths in the natural man, what was signified by the washings in the Israelitish church may be evident; and what is signified also by Baptism; and by these words of the Lord in John: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God* (iii. 5). Of water signifies by truths; and of the Spirit signifies by a life according to them. That waters in the opposite sense signify falsities, will be seen in what follows.

51. *And having in His right hand seven stars*, signifies all the knowledges of good and truth in the Word, which are therefrom with the angels of heaven and the men of the church. Around the angels, when they are below the heavens, there appear as it were stars in great abundance: in like manner around the spirits, who, while they lived in the world, acquired to themselves from the Word knowledges of good and truth, or truths of life and doctrine. But these stars appear fixed with those who are in genuine truths from the Word, but wandering with those that are in falsified truths. Concerning these stars, also concerning the stars that appear in the expanse of heaven there, I can relate wonderful things; but it does not belong to this work. It is manifest from this that by stars the knowledges of good and truth from the Word are signified. The Son of Man having them in his right hand, signifies that they are from the Lord alone through the

Word. That seven signifies all may be seen above (n. 10). That the knowledges of good and truth from the Word are signified by stars, may also be seen from these passages: *I will lay waste the earth; the stars of the heavens and their constellations shall not shine with their light* (Isa. xiii. 10). The earth which will be laid waste is the church, which being vastated, the knowledges of good and truth in the Word do not appear. *I will cover the heavens when I shall extinguish thee, and I will darken the stars; all the luminaries of light will I darken over thee, and will set darkness upon thy land* (Ezek. xxxii. 7, 8). Darkness upon thy land is falsities in the church. *The sun and the moon have been darkened, and the stars have withdrawn their brightness* (Joel ii. 10, 11; iii. 15). *After the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven* (Matt. xxiv. 29; Mark xiii. 24). *The stars of heaven fell unto the earth, as a fig-tree casteth its unripe figs* (Apoc. vi. 13). *A star fell from heaven unto the earth* (Apoc. ix. 1). By stars falling from heaven are not meant stars, but that the knowledges of good and truth are to perish. This is further manifest from this, that the dragon drew down a third part of the stars from heaven (Apoc. xii. 4): also, that the he-goat cast down some of the stars, and stamped upon them (Dan. viii. 9–11): and therefore it is also said in the following verse in Daniel, that he cast down the truth unto the earth (vers. 12). The knowledges of good and truth are also signified by stars in these places: *Jehovah numbereth the stars, He giveth names to them all* (Ps. cxlvii. 4). *Praise Jehovah all ye stars of light* (Ps. cxlviii. 3). *The stars fought from their ways* (Judg. v. 20). It is manifest from these remarks what is meant by these words in Daniel: *The intelligent shall shine as the brightness of the expanse, they that justify many as the stars for ever and ever* (xii. 3). The intelligent are they who are in truths, and they that justify are those who are in goods.

52. *And out of His mouth a sharp two-edged sword going forth*, signifies the dispersion of falsities by the Lord through the Word and through doctrine therefrom. Mention is often made in the Word of swords; and nothing else is signified by them but truth combating against falsities, and destroying them; and in the opposite sense also, falsity fighting against truths: for by wars in the Word are signified spiritual wars, which are those of truth against falsity, and of falsity against truth; therefore by warlike arms such things are signified as are used in these spiritual wars. That the dispersion of falsities by the Lord is here meant by the sword is manifest, since it was seen to go forth out of His mouth; and to go out of the mouth of the Lord is out of the Word, for this the Lord spake by His mouth. And as the Word is understood by means of doctrine drawn therefrom, the latter also is signified. It is called a sharp two-edged sword, because it penetrates the heart and soul. That it may be known that the dispersion of falsities by the Lord through the Word is here meant by the sword, a few passages will be adduced where a sword is named, from which this may be seen; which are: *O sword against Babylon, her princes and wise ones: O sword against the liars, that they may become foolish: O sword against the mighty, that they may be dismayed: O sword against her horses and her chariots: O sword against her treasures, that they may be despoiled: drought upon her waters, that they may dry up* (Jer. l. 35–38). These things are concerning Babylon, by which are meant those that falsify and adulterate the Word: hence by the liars who shall become foolish, by the horses and chariots upon which the sword is to be, and by the treasures which shall be despoiled, the falsities of their doctrine are signified. That the waters upon which there should be drought that they may dry up signify truths, may be seen just above (n. 50). *Prophesy, and say, A sword is sharpened, and also furbished, sharpened to make a great slaugh-*

ter; let the sword be repeated the third time; the sword of a great piercing, penetrating the inner parts, that causes of offence may be multiplied (Ezek. xxi. 9–15, 19, 20). Here also by a sword is meant the devastation of truth in the church. *By His sword shall Jehovah judge upon all flesh, and the pierced of Jehovah shall be multiplied* (Isa. lvxi. 16). Those are called the pierced of Jehovah, here and elsewhere in the Word, who perish by falsities. *The waters have come upon all the hills in the wilderness, the sword of Jehovah devouring from the end of the earth even to the end of the earth* (Jer. xii. 12). *By peril of our lives we get our bread on account of the sword of the wilderness* (Lam. v. 9). *Woe to the worthless shepherd that deserteth the flock; the sword shall be upon his arm and upon his right eye* (Zech. xi. 17). The sword upon the shepherd's right eye is the falsity of his understanding. *The sons of man are fired, their tongue is a sharp sword* (Ps. lvii. 5). *Behold, they belch out with their mouth, a sword is in their lips* (Ps. lix. 7). *The workers of iniquity sharpen their tongue as a sword* (Ps. lxiv. 3). Similar things are signified by a sword elsewhere, as Isa. xiii. 13, 15; xxi. 14, 15; xxxvii. 6, 7, 38; xxxi. 7, 8; Jer. ii. 30; v. 12; xi. 22; xiv. 13–18; Ezek. vii. 15; xxxii. 10–12. From these remarks it may be evident what the Lord meant by a sword in these passages: Jesus said that He came not to send peace upon earth, but a sword (Matt. x. 34). Jesus said, *He that hath no sword, let him sell his garments, and buy one: the disciples said, Lord, behold, two swords; and He said, it is enough* (Luke xxii. 36, 38). *All that take the sword, shall perish by the sword* (Matt. xxvi. 51, 52). Of the consummation of the age Jesus says, *They shall fall by the edge of the sword, and shall be carried captive among all nations, and at length Jerusalem shall be trodden down* (Luke xxi. 24). The consummation of the age is the last time of the church; the sword is falsity destroying truth; the nations are evils; Jerusalem, which shall be

trodden down is the church. It is now manifest from these things, that by the sharp sword going out of the mouth of the Son of Man, the dispersion of falsities by the Lord through the Word is signified. The same in the following passages in the Apocalypse: A great sword was given unto him that sat upon the red horse (vi. 4). Out of the mouth of Him that sat upon the white horse there went forth a sharp sword, that with it He should smite the nations: the rest were slain by the sword of Him that sat upon the horse (xix. 15, 21). By Him that sat upon the white horse is meant the Lord as to the Word; which is openly said there (vers. 13, 16). The like is meant in David: *Gird on the sword upon thy thigh, O Mighty One; ride upon the word of truth; thy weapons are sharp* (Ps. xlv. 3–5). This is said of the Lord. And again: *The saints shall exult, and the sword of their mouths is in their hand* (Ps. cxlix. 5, 6). And in Isaiah: *Jehovah hath made my mouth a sharp sword* (xlix. 2).

53. *And His face as the sun shining in his strength*, signifies the Divine love and the Divine wisdom, which are Himself, and proceed from Him. That by the face of Jehovah or the Lord is meant the Divine Itself in its essence, which is the Divine love and the Divine wisdom, and thus Himself, will be seen in the explanations below, where the face of God is mentioned: the same is signified by the sun shining in his strength. That the Lord is seen as the sun in heaven before the angels, and that His Divine love together with His Divine wisdom appear thus, may be seen in the work on *Heaven and Hell*, published at London, 1758 (n. 116–125); and in the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom* (n. 83–172). It remains here only to prove from the Word, that the sun, when relating to the Lord, is His Divine love and at the same time His Divine wisdom. This may be evident from the following passage: *In that day the light of the moon shall be as the light of the sun; and the light of the sun shall*

be sevenfold, as the light of seven days (Isa. xxx. 26). That day is the Lord's coming, when the old church is destroyed, and a new one is to be instituted. The light of the moon is faith from charity, and the light of the sun is intelligence and wisdom from love, from the Lord at that time. *Thy sun shall no more go down, and thy moon shall not be withdrawn; for Jehovah shall be an everlasting light* (Isa. lx. 20). The sun which shall not set is love and wisdom from the Lord. *The rock of Israel spake to me, as the light of the morning when the sun riseth* (2 Sam. xxiii. 3, 4). The rock of Israel is the Lord. *His throne shall be as the sun* (Ps. lxxxix. 36, 37). This is said of David, but by David the Lord is there meant. *They shall fear Thee as long as the sun endureth; and in His days shall the righteous flourish, and abundance of peace until the moon be no more: His name shall be continued as long as the sun, and all nations shall be blessed in Him* (Ps. lxxii. 5, 7, 17). This also is concerning the Lord. Since the Lord appears as the sun in heaven before the angels, therefore, when He was transfigured His face shone as the sun, and His garments became as the light (Matt. xvii. 1, 2): and it is said of the mighty angel coming down out of heaven, that he was clothed with a cloud, and his face was as the sun (Apoc. x. 1); and of the woman, that she was seen clothed with the sun (Apoc. xii. 1). The sun here also is love and wisdom from the Lord; the woman here is the church which is called the New Jerusalem. Since the Lord as to love and wisdom is meant by the sun, it is manifest what is signified by the sun in the following passages: *Behold, the fierce day of Jehovah cometh; the sun shall be darkened in his rising, and the moon shall not make her light to shine: I will visit upon the world its evil, and upon the wicked their iniquity* (Isa. xiii. 9–11). *It shall be in that day, the moon shall be confounded, and the sun ashamed* (Isa. xxiv. 21, 23). *When I shall extinguish thee, I will cover the heavens, and will darken their stars; I*

will cover the sun with a cloud, and the moon shall not make her light to shine; and I will make darkness upon thy land (Ezek. xxxii. 7, 8). *The day of Jehovah cometh, a day of darkness; the sun and the moon shall not make their light to shine, and the stars have withdrawn their brightness* (Joel ii. 10). *The sun shall be turned into darkness, and the moon into blood, before the great day of Jehovah cometh* (Joel ii. 31). *The day of Jehovah is near in the valley that is cut off; the sun and moon were blackened* (Joel iii. 14). *The fourth angel sounded, and the third part of the sun was smitten, and the third part of the stars; and the day shone not for a third part of it* (Apoc. viii. 12). *The sun became black as a sack of haircloth, and the moon became as blood* (Apoc. vi. 12). *The sun was darkened by the smoke of the abyss* (Apoc. ix. 2). By the sun in these places is not meant the sun of the world, but the sun of the angelic heaven, which is the Lord's Divine love and Divine wisdom. These are said to be obscured, darkened, covered over, and blackened, when there are falsities and evils in man. Hence it is manifest that the like is meant by the Lord's words, where He speaks of the consummation of the age, which is the last time of the church: *Immediatcly after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven* (Matt. xxiv. 29; Mark xiii. 24, 25). Likewise in these: *The sun shall go down over the prophets, and the day shall grow black upon them* (Mic. iii. 5, 6). *In that day I will make the sun to set at noon, and I will darken the earth in the day-time* (Amos viii. 9). *She that had borne seven shall breathe out her soul, her sun shall set when it is yet day* (Jer. xv. 9). These things are said of the Jewish church, which shall breathe out its soul, that is, shall perish: the sun shall set means that love and charity are no more. What is said in Joshua, that the sun stood still in Gibeon, and the moon in the valley of Ajalon (x. 12, 13), appears as historical, but it is prophetical; for it is from the book of Jashar, which

was a prophetic book: for it says, *Is not this written in the book of Jashar* (vers. 13). The same book is also named as prophetical by David (2 Sam. i. 17, 18). The like is also said in Habakkuk: *The mountains were shaken, the sun and the moon stood still in their place* (iii. 10, 11). *Thy sun shall no more go down, and thy moon shall not be withdrawn* (Isa. lx. 20). For to make the sun and moon stand still would be to destroy the universe. Since the Lord as to His Divine love and Divine wisdom is meant by the sun, on that account the ancients, in holy worship, turned their face to the sun's rising, and also their temples, which usage still continues. That the sun of the world is not meant by the sun in these passages, is evident from the fact that it was profane and abominable to adore the sun and moon of the world: see Num. xxv. 1–4; Deut. iv. 19; xvii. 3, 5; Jer. viii. 1, 2; xliii. 10, 13; xliv. 17–19, 25; Ez. viii. 16. For by the sun of the world is meant the love of self and the pride of one's own intelligence; and the love of self is diametrically opposite to the Divine love, and the pride of one's own intelligence opposite to the Divine wisdom. Also, to adore the sun of the world is to acknowledge nature as the creator, and one's own prudence as the producer, of all things; which involves the denial of God and the denial of the Divine providence.

54. *And when I saw Him, I fell at His feet as dead*, signifies the failing of his own life from such presence of the Lord. A man's own life does not endure the Lord's presence, as the Lord is in Himself, yea, as He is in the inmosts of His Word: for His Divine love is altogether like the sun's heat, which, as it is in itself, no one can endure, for he would be consumed. This is meant by no one's being able to see God, and live (Exod. xxxiii. 20; Judg. xiii. 22). Since it is so, the Lord therefore appears to the angels in heaven as a sun, distant from them as the sun of the world is from men. The reason is, because the Lord in Himself is in that sun. But the Lord still so mod-

erates and tempers His Divine, that man can endure His presence. This is done by veilings: it was thus done when He revealed Himself to many in the Word. Indeed, by veilings He is present with every one who worships Him, as He says in John: *He that doeth My precepts, I will make My abode with him* (xiv. 21, 23); that He will be in them, and they in Him (xv. 4, 5). It is manifest from these things why John, when he saw the Lord in such glory, fell at His feet as dead; as also, when the three disciples saw the Lord in glory, why they were weighed down with sleep, and a cloud covered them over (Luke ix. 32, 34).

55. *And He laid His right hand upon me*, signifies life then inspired from Him. The Lord laid His right hand upon him because communication is made by the touch of the hands. The reason is, because the life of the mind, and thence of the body puts itself forth into the arms, and through them into the hands. It is from this that the Lord touched with His hand those whom He restored to life and healed (Mark i. 31, 41; vii. 32, 33; viii. 22–27; x. 13, 16; Luke v. 12, 13; vii. 14; xviii. 15; xxii. 51): and that He in like manner touched the disciples, after they saw Jesus transfigured, and fell upon their faces (Matt. xvii. 6, 7). The origin of this is that the Lord's presence with a man is adjunction, and thus conjunction by contiguity; and this contiguity becomes nearer and fuller, as the man loves the Lord, that is, does His commandments. From these few things it may be evident that by laying His right hand upon him, is signified to inspire His life into him.

56. *Saying unto me, Fear not*, signifies resuscitation, and adoration then from the deepest humiliation. That it is resuscitation unto life, follows from the things just preceding (n. 55); and that it is adoration from the deepest humiliation is manifest, for he fell at the Lord's feet. And because, when he was resuscitated, a holy fear took possession of him, the Lord said, Fear not. A holy fear, which is sometimes conjoined with a sacred tremor of the inte-

riors of the mind, and sometimes with the hair rising, supervenes, when life from the Lord enters in place of one's own life. One's own life is, to look from one's self to the Lord; but life from the Lord is, to look from the Lord to the Lord, and still as if from one's self. When a man is in this life, he sees himself not to be any thing, but the Lord only. In this holy fear was Daniel also, when he saw the man clothed with linen, whose loins were girt with gold of Uphaz, His body as the beryl, His face as the lightning, His eyes as lamps of fire, His arms and feet as the brightness of polished brass, at seeing whom Daniel also became as dead, and a hand touched him, and it was said, *Fear not, Daniel* (Dan. x. 5–12). The like also took place with Peter, James, and John, when the Lord was transfigured, and seemed as to His face like the sun, and as to His garments like the light; owing to which they also fell upon their faces, and feared for themselves greatly: and then Jesus coming near touched them, saying, *Fear ye not* (Matt. xvii. 6, 7). The Lord also said to the women who saw Him at the sepulchre, *Fear not* (Matt. xxviii. 10). And the angel also, whose face seemed like the lightning, and His garment like snow, said to those women, *Fear ye not* (Matt. xxviii. 3–5). To Zacharias the angel also said, *Fear not* (Luke i. 12, 13). In like manner the angel said to Mary, *Fear not* (Luke i. 30). Also to the shepherds, around whom the glory of the Lord shone, the angel said, *Fear not* (Luke ii. 9, 10). A similar holy fear seized Simon on account of the draught of fishes; for which he said, *Depart from me, for I am a sinful man, O Lord.* But Jesus said to him, *Fear not* (Luke v. 8–10: besides other places). These are adduced, that it may be known why the Lord said to John, *Fear not:* and that resuscitation is meant thereby, and adoration then from the deepest humiliation.

57. *I am the First and the Last:* That it signifies that He alone is infinite and eternal, and thus the only God,

may be evident from what has been explained above (n. 13, 29, 38).

58. *And am He that liveth*, signifies, who alone is life, and from whom alone life is. Jehovah, in the Word of the Old Testament, calls Himself the Living and He that liveth, because He alone lives; for He is love itself and wisdom itself, and these are life. That there is one only life, which is God, and that angels and men are recipients of life from Him, is abundantly shown in the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*. Jehovah calls Himself the Living and He that liveth (Isa. xxxviii. 18, 19; Jer. v. 2; xii. 16; xvi. 14, 15; xxiii. 7, 8; xlvi. 18; Ez. v. 11). The Lord as to the Divine Human also is life, because the Father and He are one; on which account He says, *As the Father hath life in Himself, so hath He given to the Son to have life in Himself* (John v. 26). Jesus said, *I am the Resurrection and the Life* (John xi. 25). Jesus said, *I am the Way, the Truth, and the Life* (John xiv. 6). *In the beginning was the Word, and the Word was God; in Him was Life; and the Word became flesh* (John i. 1–4, 14). Because the Lord is the only life, it follows that life is from Him alone; on which account He says, *Because I live, ye shall live also* (John xiv. 19).

59. *And was dead*, signifies that He was neglected, and His Divine Human not acknowledged. By being dead is not meant that He was crucified, and thus dead; but that He was neglected in the church, and His Divine Human not acknowledged; for thus He was dead with men. His Divine from eternity is indeed acknowledged, but this is Jehovah Himself: but His Human is not acknowledged to be Divine, although the Divine and the Human in Him are like soul and body, and so are not two, but one; yea, one Person; according to the doctrine received in the whole Christian world, which has its name from Athanasius. When, therefore, His Divine is separated

from His Human, by saying that His Human is not Divine, but like the human of another man, He is then dead among men. But concerning this separation, and consequent death of the Lord, more may be seen in the *Doctrine of the New Jerusalem concerning the Lord*, and in the *Angelic Wisdom concerning the Divine Providence* (n. 262, 263).

60. *And, behold, I am alive for ever and ever*, signifies that He is eternal life. Since I am He that liveth signifies that He alone is life, and that life is from Him alone (see above n. 58), it follows that Behold, I am alive for ever and ever, signifies that He alone is life to eternity, and that thus eternal life is from Him alone; for eternal life is in Him, and hence from Him. For ever and ever signifies eternity. That life eternal is from the Lord alone, is evident from these passages following: Jesus said, *Every one that believeth in Me shall not perish, but shall have eternal life* (John iii. 16). *He that believeth in the Son hath eternal life; but he that believeth not the Son shall not see life; but the wrath of God abideth upon him* (John iii. 36; vi. 40, 47, 48). *Verily I say unto you, he that believeth in Me, hath eternal life* (John vi. 47). *I am the Resurrection and The life; he that believeth in Me, though he die, shall live: every one that believeth in Me, shall not die to eternity* (John xi. 24, 26: and elsewhere). Hence then the Lord is called He that liveth for ever and ever in the following places also in the Apocalypse: chap. iv. 9, 10; v. 14; x. 6; Dan. iv. 34.

61. *Amen*, signifies Divine confirmation that it is the truth. That Amen is the Truth, which is the Lord, may be seen above (n. 23).

62. *And have the keys of hell and of death*, signifies that He alone can save. By keys the power of opening and shutting is signified; here the power of opening hell, that man may be led out; and of shutting it, lest when he has been led out, he should enter again. For man is born into evils of every kind, and thus in hell, for

evils are hell. He is led out of it by the Lord, who has the power of opening it. That by having the keys of hell and of death is not meant the power of casting into hell, but the power of saving, is because it follows immediately after these words, *Behold, I am alive for ever and ever*, by which is signified that He alone is eternal life (n. 60); and the Lord in no wise casts any one into hell, but the man casts himself in. By keys is also signified the power of opening and shutting in the Apocalypse (chap. iii. 7; ix. 1; xx. 1; also in Isaiah, chap. xxii. 21, 22; in Matthew, chap. xvi. 19; and in Luke xi. 52). The Lord's power is not only over heaven, but also over hell; for hell is kept in order and connection by opposition against heaven: and therefore, He who governs the one necessarily governs the other; otherwise man could not have been saved. To be saved is to be led out of hell.

63. *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter:* That it signifies in order that all the things now revealed may be for posterity, is evident without explanation.

64. *The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks*, signifies arcana in the visions concerning the New Heaven and the New Church. That by the seven stars the church in the heavens is signified, and by the seven candlesticks the church on earth, will be seen in what now follows.

65. *The seven stars are the angels of the seven churches*, signifies the New Church in the heavens, which is the New Heaven. In the heavens there is a church equally as on the earth, for in the heavens equally as on the earth there is the Word, and there are doctrines from it, and from it there are preachings: on which subject see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 70–75, and n. 104–113). That church is the New Heaven, concerning which something was said in the Preface. The Church in the heavens, or the New Heaven, is meant by

the seven stars, because it is said that the seven stars are the angels of the seven churches; and by an angel a heavenly society is signified. In the spiritual world a heavenly expanse full of stars appears as in the natural world; and this so appears from the angelic societies in heaven: each society there, to those who are below, shines like a star. Hence they know there in what situation the angelic societies are. That seven does not signify seven, but all who are of the church there, according to each one's reception, may be seen above (n. 10, 14, 41). Thus by the angels of the seven churches is meant the universal church in the heavens, and so the New Heaven in its whole aggregate.

66. *And the seven candlesticks which thou sawest are the seven churches*, signifies the New Church on the earth, which is the New Jerusalem coming down from the Lord out of the New Heaven. That the candlesticks are the church may be seen above (n. 43); and as seven signifies all (n. 10), by the seven candlesticks are not meant seven churches, but the church in the whole aggregate, which is in itself one, but various according to reception. Those varieties may be compared to the various jewels in a king's crown; and they may also be compared to the various members and organs in a perfect body, which still make one. The perfection of every form exists from various things suitably arranged in their order. It is hence that the universal New Church with its varieties is described by the seven churches in what now follows.

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67. *The faith of the New Heaven and the New Church, in one universal idea*, is this: That the Lord from eternity, who is Jehovah, came into the world, that He might subjugate the hells, and glorify His Human; and that without this no mortal could be saved; and that they are saved who believe in Him.

In a universal idea, is said because this is a universal

of faith; and a universal of faith must be in each and every thing of it. It is a universal of faith, that God is one in person and in essence, in whom is the Trinity; and that the Lord is that God. It is a universal of faith, that no mortal could be saved unless the Lord came into the world. It is a universal of faith, that He came into the world that He might remove hell from man; and He removed it by combats against it, and by victories over it. In this manner He subjugated it, and reduced it to order, and under obedience to Himself. It is also a universal of faith, that He came into the world that He might glorify the Human which He took upon Himself in the world; that is, might unite it to the Divine from which all things are. Hell being thus subjugated by Him, He keeps it in order and under obedience to Him for ever. Since neither of these things could be done except by temptations, even to the last of them, and the last was the passion of the cross, therefore He endured that. These are the universals of faith concerning the Lord.

The universal of the Christian faith on man's part is, that he should believe in the Lord; for through believing in him there is conjunction with Him, by which is salvation. To believe in Him is to have confidence that He saves: and because no one can have confidence but he who lives well, therefore this also is meant by believing in Him.

These two universals of the Christian faith have been treated of particularly: the First, which regards the Lord, in the *Doctrine of the New Jerusalem concerning the Lord;* and the Second, which regards man, in the *Doctrine of the New Jerusalem concerning Charity, and concerning Faith*, and in the *Doctrine of Life;* and both now in the explanations of the Apocalypse.

CHAPTER SECOND.

1. Unto the angel of the church in Ephesus write: These things saith He that holdeth the seven stars in His right hand, that walketh in the midst of the seven golden candlesticks;

2. I know thy works, and thy labor, and thy endurance, and that thou canst not bear the evil, and hast tried them that say they are apostles and are not, and hast found them liars:

3. And hast borne, and hast endurance, and for My name's sake hast labored, and hast not fainted.

4. But I have against thee, that thou hast left thy first charity.

5. Be mindful therefore whence thou hast fallen, and repent, and do the first works; but if not, I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent.

6. But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.

7. He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8. And unto the angel of the church in Smyrna write, These things saith the First and the Last, who was dead and is alive.

9. I know thy works, and afflictions, and poverty, and the blasphemy of them that say they are Jews, and are not, but are the synagogue of Satan.

10. Fear none of the things which thou shalt suffer. Behold, the devil will cast some of you into prison, that ye

may be tried; and ye shall have affliction ten days. Be thou faithful unto death, and I will give thee a crown of life.

11. He that hath an ear, let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of the second death.

12. And unto the angel of the church in Pergamos write: These things saith He that hath the sharp two-edged sword;

13. I know thy works, and where thou dwellest, where Satan's throne is: and thou holdest fast My name, and hast not denied My faith, even in the days in which Antipas was My faithful martyr, who was slain among you where Satan dwelleth.

14. But I have a few things against thee, that thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel to eat things sacrificed to idols, and to commit whoredom.

15. So hast thou, even thou, them that hold the doctrine of the Nicolaitans, which thing I hate.

16. Repent: or else I will come unto thee quickly, and will fight with them with the sword of my mouth.

17. He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna: and I will give him a white stone, and in the stone a new name written, which no one knoweth but he that receiveth it.

18. And unto the angel of the church in Thyatira write: These things saith the Son of God, that hath His eyes as a flame of fire, and His feet like unto fine brass.

19. I know thy works, and charity, and ministry, and faith, and thy endurance, and thy works, and the last more than the first.

20. But I have a few things against thee, that thou permittest the woman Jezebel, that calleth hereslf a prophetess, to teach and seduce My servants to commit whoredom, and to eat things sacrificed to idols.

21. And I gave her time to repent of her whoredom, and she repented not.

22. Behold, I cast her into a bed, and them that commit adultery with her into great affliction, except she repent of her works.

23. And I will kill her children with death; and all the churches shall know that I am He that searchest the reins and hearts: and I will give unto every one of you according to his works.

24. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and who have not known the depths of Satan, as they speak, I will lay upon you no other burden.

25. But that which ye have hold fast till I come.

26. And he that overcometh, and keepeth My works unto the end, I will give him power over the nations:

27. And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken in pieces, even as I have received from My father.

28. And I will give him the morning star.

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

THE SPIRITUAL SENSE,

Contents of the whole Chapter. To the churches in the Christian world: To those there who primarily regard truths of doctrine, and not goods of life, who are meant by the Ephesian Church (n. 72–90). To those there who are in goods as to life, and in falsities as to doctrine; who are meant by the Church in Smyrna (n. 91–106). To those there who place the all of the church in good works, and not any thing in truths; who are meant by the church in Pergamos (n. 107–123). And to those there who are in faith from charity, as also to them who are in faith separated

from charity; who are meant by the church in Thyatira (n. 124–152). All these are called to the New Church, which is the New Jerusalem.

Contents of each Verse. "Unto the angel of the church in Ephesus write," signifies to and concerning those who primarily regard truths of doctrine, and not goods of life: "These things saith He that holdeth the seven stars in His right hand," signifies the Lord from whom through the Word are all truths: "That walketh in the midst of the seven golden candlesticks," signifies from whom is all enlightenment to those who are of His church: "I know thy works," signifies that He sees all the interiors and exteriors of man at once: "And thy labor and thy endurance," signifies their zeal and patience: "And that thou canst not bear the evil," signifies that they do not endure that evils should be called goods, and the reverse: "And hast tried them that say they are apostles, and are not, and hast found them liars," signifies that they search into the things in the church which are said to be good and true, but which are evil and false: "And hast borne, and hast endurance," signifies patience with them: "And for My name's sake hast labored, and hast not fainted," signifies the zeal and exertion to procure to themselves the things of religion and its doctrine: "But I have against thee, that thou hast left thy first charity," signifies that this is against them, that they do not hold goods of the life in the first place: "Be mindful therefore whence thou hast fallen," signifies remembrance of their error: "And repent, and do the first works," signifies that they should invert the state of their life: "Or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent," signifies that otherwise it is certain that enlightenment will not be given them to see truths any longer: "But this thou hast, that thou hatest the works of the Nicolaitans, which also I hate," signifies that they know this from their truths, and hence are not willing that works should be merit-seek-

ing: "He that hath an ear, let him hear what the Spirit saith unto the churches," signifies that he who understands should obey what the Divine truth of the Word teaches to those who will be of the New Church, which is the New Jerusalem: "To him that overcometh," signifies him who fights against his evils and falsities, and is reformed: "I will give to eat of the tree of life," signifies appropriation of the good of love and charity from the Lord: "Which is in the midst of the paradise of God," signifies interiorly in the truths of wisdom and faith.

"And unto the angel of the church in Smyrna write," signifies to and concerning those who are in goods as to life, but in falsities as to doctrine: "These things saith the First and the Last," signifies the Lord, that He alone is God: "Who was dead, and is alive," signifies that He was neglected in the church, and His Human not acknowledged to be Divine, when yet as to that also He alone is life, and from Him alone is life eternal: "I know thy works," signifies that the Lord sees all their interiors and exteriors at once: "And affliction and poverty," signifies that they are in falsities, and hence not in goods: "And the blasphemy of them that say they are Jews, and are not," signifies the false assertion that the goods of love are with them, when yet they are not: "But are the synagogue of Satan," signifies because they are in falsities as to doctrine: "Fear none of the things which thou shalt suffer," signifies despair not when ye are infested by evils and assailed by falsities: "Behold, the devil will cast some of you into prison," signifies that their good of life will be infested by evils which are from hell: "That ye may be tried," signifies by falsities fighting against them: "And ye shall have affliction ten days," signifies that it is to last the full time: "Be thou faithful unto death," signifies the reception of truths until the falsities have been removed: "And I will give thee a crown of life," signifies that they will then have eternal life as the reward of victory: "He

that hath an ear, let him hear what the Spirit saith unto the churches," signifies as before: "He that overcometh," signifies he who fights against evils and falsities, and is reformed: "Shall not be hurt by the second death," signifies that they will not afterwards yield to evils and falsities from hell.

"And unto the angel of the church in Pergamos write," signifies to and concerning those who place the all of the church in good works, and nothing in truths of doctrine: "These things saith He that hath the sharp two-edged sword," signifies the Lord as to the truths of doctrine from the Word, by which evils and falsities are dispersed: "I know thy works," signifies the same as before: "And where thou dwellest, where Satan's throne is," signifies their life in darkness: "And thou holdest fast My name, and hast not denied My faith," signifies when yet they have religion, and a worship according to it: "Even in the days in which Antipas was My faithful martyr, who was slain among you where Satan dwelleth," signifies when all truth was extinguished in the church by falsities: "But I have a few things against thee," signifies that these things which follow are against them: "That thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat things sacrificed unto idols, and to commit whoredom," signifies that there are among them those that do hypocritical works, by which the worship of God is defiled and adulterated in the church: "So hast thou, even thou, them that hold the doctrine of the Nicolaitans, which I hate," signifies that there are also among them those who make works merit-seeking: "Repent," signifies that they should guard against those works: "Or else I will come unto thee quickly, and will fight with them with the sword of my mouth," signifies that if not, the Lord will contend with them from the Word: "He that hath an ear, let him hear what the Spirit saith unto the churches," signifies as before: "To him that

overcometh," signifies as before: "I will give to eat of the hidden manna," signifies wisdom and the appropriation then of the good of celestial love in their works, and thus the conjunction of the Lord with those who work: "And I will give him a white stone," signifies truths favoring and united to good: "And in the stone a new name written," signifies that they will thus have a kind of good which they had not before: "Which no one knoweth but he that receiveth it," signifies that it does not appear to any one, because it is written in their life.

"And unto the angel of the church in Thyatira write," signifies to and concerning those who are in faith from charity, and hence in good works; and also to and concerning those who are in faith separated from charity, and hence in evil works: "These things saith the Son of God, that hath His eyes as a flame of fire," signifies the Lord as to the Divine wisdom of His Divine love: "And His feet like unto fine brass," signifies the Divine natural good: "I know thy works," signifies as before: "And thy charity and ministry," signifies spiritual affection, which is called charity, and its operation: "And thy faith, and endurance," signifies the truth, and zeal to procure and teach it: "And the last more than the first," signifies the increase of them from spiritual affection for truth: "But I have a few things against thee," signifies these things which follow: "That thou permittest the woman Jezebel," signifies that in the church with them are those who separate faith from charity: "That calleth herself a prophetess," signifies and who make faith the only doctrine of the church: "To teach and seduce my servants to commit whoredom," signifies from which it results that the truths of the Word are falsified: "And to eat things sacrificed to idols," signifies the defilement of worship, and profanations: "And I gave her time to repent of her whoredom, and she repented not," signifies that they who have confirmed themselves in that doctrine do not recede, although they see things contrary

to it in the Word: "Behold, I will cast her into a bed, and them that commit adultery with her into great affliction," signifies that thus they will be left in their doctrine with the falsifications, and that they will be grievously infested by falsities: "Except she repent of her works," signifies if they are not willing to desist from separating faith from charity: "And her sons I will kill with death," signifies that all truths from the Word will be turned into falsities: "That the churches may know that I am He that searcheth the reins and hearts," signifies that the church may know that the Lord sees what truth and good every one has: "And I will give to every one according to his works," signifies that He gives to each one according to the charity and its faith which are in his works: "But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine," signifies to those with whom is the doctrine of faith separated from charity, and with whom is the doctrine of faith conjoined to charity: "And who have not known the depths of Satan as they speak," signifies who do not understand their interiors, which are nothing but falsities: "I put upon you no other burden," signifies only that they should guard against them: "But that which ye have hold fast till I come," signifies that the few things which they know from the Word concerning charity and faith thence, they should retain, and live according to them, even to the Lord's coming: "And he that overcometh, and keepeth my works unto the end," signifies those who are actually in charity and in faith thence, and remain in them to the end of life: "To him will I give power over the nations," signifies that they shall overcome in themselves the evils which are from hell: "And he shall rule them with a rod of iron," signifies by truths from the literal sense of the Word, and at the same time by rational principles from natural light: "As the vessels of the potter shall they be broken in pieces," signifies as of little or no account: "Even as I have received from my Father," sig-

nifies, this is from the Lord, who, when He was in the world, procured to Himself all power over the hells, from His Divine which was in Himself: "And I will give him the morning star," signifies intelligence and wisdom then: "He that hath an ear, let him hear what the Spirit saith unto the churches," signifies as before.

THE EXPLANATION.

69. In this chapter and the following the seven churches are treated of, by which are described all those in the Christian Church, who have religion, and from whom the New Church, which is called the New Jerusalem, can be formed; and it is formed from those who approach the Lord alone, and at the same time repent of their evil works. The rest, who do not approach the Lord alone, from the confirmed denial that His Human is Divine, and who do not repent of their evil works, are indeed in the church, but have not anything of the church in them.

70. Since the Lord alone is acknowledged as the God of heaven and earth by those who are of His New Church in the heavens and those will who be of it on the earth, for that reason in the first chapter of the Apocalypse the Lord alone is treated of; and in these two following, it is He alone who speaks to the churches, and He alone who will give the happy things of eternal life. That it is He alone who speaks to the churches, is manifest from these passages: *Unto the angel of the church in Ephesus write: These things saith He that holdeth the seven stars in His right hand, that walketh in the midst of the seven golden candlesticks* (chap. ii. 1). *Unto the angel of the church in Smyrna write: These things saith the First and the Last* (ii. 8). *Unto the angel of the church which is in Pergamos write: These things saith He who hath the sharp two-edged sword* (ii. 12). *Unto the angel of the church in Thy-*

atira write: These things saith the Son of God, who hath His eyes as a flame of fire, and His feet like unto fine brass (ii. 18). *Unto the angel of the church which is in Sardis write: These things saith He who hath the seven Spirits of God and the seven stars* (iii. 1). *Unto the angel of the church which is in Philadelphia write: These things saith He that is holy, He that is true, He that hath the key of David* (iii. 7). *And unto the angel of the church in Laodicea write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God* (iii. 14). These are taken from the first chapter, in which the Lord alone is treated of; and He is there described by them all.

71. That the Lord alone will give the happy things of eternal life to those who are and will be of His church, is manifest from these passages. The Lord said to the Ephesian church, *To Him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God* (chap. ii. 7). To the church in Smyrna, *I will give thee a crown of life; and he that overcometh shall not be hurt by the second death* (ii. 10, 11). To the church in Pergamos, *To him that overcometh will I give to eat of the hidden manna; and, I will give him a white stone, and in the stone a new name written, which no one knoweth but he that receiveth it* (ii. 17). To the church in Thyatira, *I will give him power over the nations, and I will give him the morning star* (ii. 26, 28). To the church in Philadelphia, *Him that overcometh I will make a pillar in the temple of My God; and I will write upon him the name of My God, the name of the New Jerusalem, and My new name* (iii. 12). To the church in Laodicea, *To him that overcometh I will give to sit with Me on My throne* (iii. 21). It is also manifest from these passages that the Lord alone is acknowledged in the New Church: hence it is that that church is called the *Lamb's wife* (Apoc. xix. 7, 9; xxi. 9, 10).

72. That the New Church, which is the New Jerusalem, is formed of those who repent of their evil works, is also

evident from the Lord's words to the churches. To that of Ephesus, *I know thy works; I have against thee that thou hast left thy first charity; repent, and do the first works: or else I will remove thy candlestick out of its place, except thou repent* (chap. ii. 2, 4, 5). To the church in Pergamos, *I know thy works, repent* (ii. 16). To the church in Thyatira, *I will deliver her into affliction, except she repent of her works: I will give unto you every one according to his works* (ii. 19, 22, 23). To the church in Sardis, *I have not found thy works perfect before God, repent* (iii. 1–3). To the church in Laodicea, *I know thy works; be zealous and repent* (iii. 16, 19). Now follows the explanation.

73. *Unto the angel of the church in Ephesus write*, signifies to and concerning those who primarily regard truths of doctrine, and not the goods of life. It was shown above (n. 66), that by the seven churches are not meant seven churches, but the church in the whole complex; which in itself is one, but varies according to reception: and that these varieties may be compared to the various members and organs in a perfect body, which yet make one; indeed, that they may be compared to the various jewels in a king's crown: and that it is from this that the universal New Church, with its varieties, is described by the seven churches in what now follows. That by the Ephesian Church are meant those in the church who primarily regard truths of doctrine, and not goods of life, is manifest from the things written to it, when understood in the spiritual sense. The angel of that church is written to, because by the angel is meant the angelic society which corresponds to a church of such persons (see above, n. 65).

74. *These things saith He that holdeth the seven stars in His right hand*, signifies the Lord, from whom through the Word are all truths. That He that holdeth the seven stars in His right hand is the Lord, and that the seven stars in His right hand are all the knowledges of good and truth in the Word, which are thence from the Lord

with the angels of heaven and men of the church, may be seen above (n. 51). The knowledges of good and truth from the Word are truths.

75. *That walketh in the midst of the seven golden candlesticks*, signifies, from whom is all enlightenment to those who are of his church. That the seven candlesticks in the midst of which was the Son of Man, signify the church which is in enlightenment from the Lord, may be seen above (n. 43, 66). It is here said, He that walketh, because to walk signifies to live (n. 167); and in the midst signifies in the inmost, and hence in every thing (n. 44, 383).

76. *I know thy works*, signifies that He sees all the interiors and exteriors of man at once. Works are often mentioned in the Apocalypse, but what is meant by works few know. This is known, that ten men may do works which appear alike in externals, but which are still unlike with them all, because they proceed from a different end and a different cause; and the end and the cause make the works to be either good or evil; for every work is a work of the mind; hence such as the mind is, such is the work. If the mind is charity, the work becomes charity; but if the mind is not charity, the work does not become charity: still both may appear alike in externals. Works appear to men in their external form, but to the angels in their internal, and to the Lord such as they are from their inmosts to their outmosts. In their external form works appear no otherwise than as fruits do on the surface, but in their internal form works appear as fruits do below the surface, where there are numberless edible parts, and in the midst the seeds, in which again are innumerable things, which are far within all sight of the eyes, and indeed, above the intellectual sphere of man. Such are all works; the internal quality of which, the Lord alone sees, and the angels also perceive from the Lord, when a man is doing them. But more may be seen on these subjects in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom* (n.

209–220, and n. 277–281: and also below, n. 141, 641, 868). It may from these things be evident, that by I know thy works is signified that the Lord sees all a man's interiors and exteriors at once.

77. *And thy labor and thy endurance:* That it signifies their zeal and patience is evident without explanation.

78. *And that thou canst not bear the evil*, signifies that they do not endure that evils should be called goods, and the reverse, because this is contrary to the truths of doctrine. That this is signified by these words, is manifest from the things next following, by which is signified that they search into the things which are called goods and truths in the church, when yet they are evils and falsities. To know goods whether they are goods or evils, is of doctrine, and is among its truths; but to do goods or evils is of the life: therefore this is said of those who primarily regard the truths of doctrine, and not the goods of life (n. 73). By the evil in the spiritual sense are not meant the evil, but evils; as that sense is abstracted from persons.

79. *And hast tried them that say they are apostles, and are not, and hast found them liars*, signifies that they search into the things which are called goods and truths in the church which yet are evils and falsities. That these things are signified, cannot be seen except by the spiritual sense, and except it be known therefrom what is meant by apostles and by liars. By apostles are not meant apostles, but all who teach the goods and truths of the church, and in the abstract sense, the goods and truths themselves of its doctrine. That apostles are not meant by the apostles, is clearly manifest from this which was said to them: *When the Son of Man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel* (Matt. xix. 28; Luke xxii. 30). Who does not see that the apostles are not to judge any one, and cannot; still less the twelve tribes of Israel; but that the Lord alone will, according to the goods and truths of the doctrine of

the church from the Word. So also from these words: *The wall of the city New Jerusalem had twelve foundations, and in them the names of the twelve apostles of the Lamb* (Apoc. xxi. 14); since by the New Jerusalem the New Church is signified (n. 880, 881); and by its foundations all the goods and truths of its doctrine (n. 902, etc.). And also from these: *Rejoice, O heavens, and ye holy apostles and prophets* (Apoc. xviii. 20). What is the rejoicing of the apostles and prophets, unless by them are meant all who are in the goods and truths of doctrine in the church? By the Lord's disciples are meant they who are instructed by the Lord in the goods and truths of doctrine; but by the apostles those who, after they have been instructed, teach them: for it is said, *Jesus sent out His twelve disciples to preach the kingdom of God; and the apostles, returning, told Him all that they had done* (Luke ix. 1, 2, 10; Mark vi. 7, 30). That by liars are meant they who are in falsities, and abstractly the falsities themselves, may be evident from very many places in the Word, where those that lie and lies are named; which, if they were adduced, would fill pages: nor are lies in the spiritual sense any thing but falsities. From these things it may now be evident that by *thou hast tried them that say they are apostles, and are not, and hast found them liars*, is signified that they search into the things which are called goods and truths in the church, which yet are evils and falsities.

80. *And hast borne, and hast endurance.* That it signifies patience with them, is manifest without explanation.

81. *And for My name's sake hast labored, and hast not fainted*, signifies the zeal and exertion to procure to themselves, and also to teach, what is of religion and its doctrine. By the name of Jehovah or of the Lord in the Word is not meant His name, but every thing by which He is worshipped: and because He is worshipped according to the doctrine in the church, by His name the all of doctrine is meant, and in a universal sense the all of religion.

These things are meant by the name of Jehovah because no other names are given in heaven but those which involve the quality of any one; and the quality of God is all that by which He is worshipped. He who does not know that this is the signification of a name in the Word can understand only a name, and in this alone there is nothing of worship and religion. He therefore who keeps his idea in this signification of the name of Jehovah in the Word, wherever it occurs, will of himself understand what is signified by it in the following passages: *Ye shall say in that day, Confess to Jehovah, call upon His name* (Isa. xii. 4). *O Jehovah, we have waited for Thee; the desire of our soul is unto Thy name; by Thee will we make mention of Thy name* (Isa. xxvi. 8, 13). *From the rising of the sun shall My name be invoked* (Isa. xli. 25). *From the rising of the sun even unto its setting My name shall be great among the nations; and in every place incense shall be offered unto My name; for My name shall be great among the nations: ye profane My name, when ye say, the table of Jehovah is polluted: but ye puff at My name, when ye bring the torn and the lame and the sick* (Mal. i. 11–13). *All peoples walk in the name of their God, and we will walk in the name of Jehovah our God* (Mic. iv. 5). *Every one that is called by My name I have created unto My glory, I have formed him* (Isa. xliii. 7). *Thou shalt not take the name of thy God in vain; Jehovah will not hold him guiltless, who taketh His name in vain* (Deut. v. 11). *They shall worship Jehovah in one place, where He shall put His name* (Deut. xii. 5, 11, 13, 14, 18; xvi. 2, 6, 11, 15, 16: and in many other places besides). Who cannot see that the name alone is not here meant? In like manner by the name of the Lord in the New Testament, as in these places: Jesus said, *Ye shall be hated by all for My name's sake* (Matt. x. 22; xxiv. 9, 10). *Where two or three are gathered together in My name, there am I in the midst of them* (Matt. xviii. 20). *Whoever hath left houses, breth-*

ren, sisters, for My name's sake, shall receive a hundredfold, and eternal life (Matt. xix. 29). *As many as received Him, to them gave He power to become children of God, to them that believe in His name* (John i. 12). *Many believed in His name* (John. ii. 23). *He that believeth not is judged already, because he hath not believed in the name of the only-begotten Son of God* (John iii. 17, 18). *Believing they shall have life in His name* (John xx. 31). *Blessed is He that cometh in the name of the Lord* (Matt. xxi. 9; xxiii. 39; Luke xiii. 35; xix. 38). That the Lord as to His Human is the name of the Father, is seen in these passages: *Father, glorify Thy name* (John xii. 28). *Hallowed be Thy name; Thy kingdom come* (Matt. vi. 9; also, Exod. xxiii. 20, 21; Jer. xxiii. 6; Mic. v. 4). That name in other places is the quality of worship, may be seen in these: *The Shepherd of the sheep calleth His own sheep by their name* (John x. 3). *Thou hast a few names in Sardis* (Apoc. iii. 4). *I will write upon him the name of My God, and the name of the city of My God, New Jerusalem, and my new name* (Apoc. iii. 12: and in other places). It may now be evident from these things, that *for My name's sake thou hast labored and hast not fainted*, signifies the zeal and exertion to procure to themselves, and also to teach, what is of religion and its doctrine.

82. *But I have against thee, that thou hast left thy first charity*, signifies that this is against them, that they do not hold the goods of life in the first place, as, however, was and is done in the beginning of every church. This is said to the church in Ephesus, because by it are meant those in the church who regard primarily, or in the first place, truths of doctrine, and not goods of life (n. 73); when yet goods of life are to be regarded in the first place, that is, primarily: for as far as a man is in goods of life, so far is he really in truths of doctrine; but not the reverse. The reason is, that the goods of life open the interiors of the mind; which being opened, truths appear

in their own light, from which they are not only understood, but also loved. It is otherwise when doctrines are regarded primarily, or in the first place. Truths may then be known indeed, but not seen interiorly, and loved from spiritual affection. But this may be seen illustrated above (n. 17). Every church, at its commencement, regards goods of life in the first place, and truths of doctrine in the second; but as the church declines, it begins to regard truths of doctrine in the first place, and in the second goods of life: and at length, in the end, it regards faith alone; and it then not only separates goods of charity from faith, but also omits them. From these things it may now be evident, that by *thou hast left thy first charity*, is signified that they do not hold the goods of life in the first place; as, however, has been and is done in the beginning of every church.

83. *Be mindful therefore whence thou hast fallen:* That it signifies remembrance of their error, is manifest from what is just said above.

84. *And repent, and do the first works*, signifies that they should invert the state of their life. Every man regards truths of doctrine in the first place; but as long as he does this, he is like unripe fruit. But he who is being regenerated, after he has imbibed those truths, regards goods of life in the first place; and as far as he does this, like fruit he grows ripe; and as far as he grows ripe, so far the seed in him becomes fruitful. These two states have been seen by me among men who had become spirits; and in the first state they appeared to be turned toward the valleys which are above hell; and in the second, toward the paradises which are in heaven. This turning of the state of the life is what is meant here. That this is done by repentance, and by good of life after it, is meant by *repent, and do the first works*.

85. *Or else, I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent*, signifies

that otherwise it is certain that enlightenment will not be given them to see truths any longer. By quickly is signified certainly (n. 4. 947); and by a candlestick the church as to enlightenment (n. 43, 66): hence by removing it out of its place is signified to take away enlightenment, that they may not see truths in their light, and at length that they may see them no more. This follows from the words that were said above (n. 82.), namely, that if the truths of doctrine are regarded primarily or in the first place, they may indeed be known, but not seen interiorly, and loved from spiritual affection; hence they gradually perish. For to see truths from their own light is to see them from man's interior mind, which is called the spiritual mind; and this mind is opened by charity: and when it is opened, there flow in light and the affection of understanding truths out of heaven from the Lord. Hence is enlightenment. The man who is in this enlightenment acknowledges truths as soon as he reads or hears them; but not he whose spiritual mind is not opened, who is one not in goods of charity, however he may be in truths of doctrine.

86. *But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate*, signifies that they know this from their truths, and are hence not willing that works should be merit-seeking, because this is against the Lord's merit and justice. That the works of the Nicolaitans are merit-seeking works, it has been given to know by revelation. It is said that they hate those works, because the church knows this from the truths of its doctrine, and hence does not will it; and it is therefore said, *this thou hast*. But still, all those do merit-seeking works, who put truths of faith in the first place and goods of charity in the second; but not they who put goods of charity in the first place. The reason is, that genuine charity does not wish to merit, for it loves to do good: for it is in good, and acts from it, and looks at the Lord from it, and sees from truths that all good is from Him; therefore it is averse

to merit. Now since they who regard the truths of faith in the first place can do no other works than those which are merit-seeking, and yet know from their truths that these are to be hated, therefore this follows after it was said that if they do not hold charity in the first place, they do works which are to be held in aversion. It is said that it is against the Lord's merit and justice, for they who place merit in works claim justice for themselves; for they say that justice is on their side, because they have merited: when yet it is the highest injustice, because the Lord alone has merited, and alone does good in them. That the Lord alone is justice, is taught in Jeremiah: *Behold, the days shall come, when I will raise up unto David a just branch; and this is His name which they shall call Him, Jehovah our justice* (xxiii. 5, 6; xxxiii. 15, 16).

87. *He that hath an ear, let him hear what the Spirit saith unto the churches*, signifies that he who understands should obey what the Divine truth of the Word teaches to those who will be of the New Church, which is the New Jerusalem. By hearing is signified both to perceive and to obey; because one attends, that he may perceive, and that he may obey. That both of these things are signified by hearing, is manifest from common discourse, in which we say to hear any one, and also to hear or hearken to any one. The latter signifies to obey, and the former to perceive. That to hear signifies both these things is from correspondence, for in the province of the ears in heaven are they who are in perception and at the same time in obedience. Since both of these are signified by hearing, the Lord therefore so often said, *He that hath an ear to hear, let him hear* (Matt. xi. 15; xiii. 43; Mark iv. 9, 23; vii. 16; Luke viii. 8; xiv. 35); and the like is also said to all the churches, as is manifest from verses 11, 17, and 29 of this chapter, and from verses 6, 13, and 22 of the following one. But by the Spirit, which saith unto the churches, is signified the Divine truth of the Word; and

by the churches, the universal church in the Christian world. That by the Spirit of God, which is also the Holy Spirit, is meant the Divine truth proceeding from the Lord, may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 51): and because the universal church is meant, it is not said what the Spirit saith unto the church, but what the Spirit saith unto the churches.

88. *To him that overcometh*, signifies he who fights against his evils and falsities, and is reformed. Now since in what is written to the seven churches is described the state of all in the Christian church who can receive the doctrine of the New Jerusalem, and live according to it, consequently who can be reformed by combats against evils and falsities, it is therefore said to each one, *He that overcometh*; as here to the Ephesian church, *To him that overcometh I will give to eat of the tree of life.* To the church in Smyrna, *He that overcometh shall not be hurt by the second death* (chap. ii. 11). To the church in Pergamos, *To him that overcometh will I give to eat of the hidden manna* (ii. 17). To the church in Thyatira, *To him that overcometh, and keepeth my works unto the end, I will give power over the nations* (ii. 26). To the church in Sardis, *He that overcometh shall be clothed in white garments* (chap. iii. 5). To the church in Philadelphia, *Him that overcometh will I make a pillar in the temple of My God* (iii. 12). And to the church in Laodicea, *To him that overcometh I will give to sit with Me in My throne* (iii. 21). He that overcometh signifies in these places he who combats against evils and falsities, and so is reformed.

89. *I will give to eat of the tree of life*, signifies the appropriation of the good of love and charity from the Lord. By eating in the Word is signified to appropriate; and by the tree of life is signified the Lord as to the good of love: hence, by eating of the tree of life is signified appropriation of the good of love from the Lord. To appropriate is signified by eating, because, as natural food, when it is

eaten, is appropriated to the life of a man's body, so spiritual food, when it is received, is appropriated to the life of the soul. The Lord as to the good of love is signified by the tree of life, because nothing else is signified by the tree of life in the garden of Eden; also because a man has celestial and spiritual life from the good of love and charity which is received from the Lord. A tree is mentioned in many places; and by it is meant a man of the church, and in the universal sense the church itself; and by its fruit the good of life. The reason is, because the Lord is the tree of life, from whom is all good in the man of the church and in the church: but of this in its own place. It is said, the good of love and charity, because the good of love is celestial good, which is that of love to the Lord; and the good of charity is spiritual good, which is that of love toward the neighbor. What and of what quality the one and the other good is, will be told in the following pages. On these points some things may be seen in the work on *Heaven and Hell* (n. 13–19).

90. *Which is in the midst of the paradise of God*, signifies interiorly in the truths of wisdom and faith. In the midst signifies the inmost (n. 44, 383); here interiorly. The paradise of God signifies the truths of wisdom and faith; on which account the tree of life which is in the midst of the paradise of God, signifies the Lord with the good of love and charity interiorly in the truths of wisdom and faith. God also is within truths; for good is the *esse* (to be) of life and truth is the *existere* (to exist) of life therefrom; as is shown in many places in the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*. That the paradise of God is the truth of wisdom and faith, is manifest from the signification of a garden in the Word. A garden there signifies wisdom and intelligence, because the trees signify the men of the church, and their fruits the goods of life. Nothing else is signified by the garden of Eden, for by it Adam's wisdom is described. The like

is meant by the garden of God in Ezekiel: *In thy wisdom and intelligence thou hadst made to thyself wealth: thou hast been in Eden, the garden of God: every precious stone was thy covering* (xxviii. 4, 13). This is said of Tyre, by which the church as to the knowledges of truth and good, and thus, as to intelligence, is signified; on which account it is said, *In thy wisdom and intelligence thou hadst made to thyself wealth.* By the precious stones which were a covering, the truths of intelligence are signified. In the same: *Ashur is a cedar in Lebanon; the cedars in the garden of God did not hide it; nor was any tree in the garden of God equal to it in beauty; all the trees of Eden in the garden of God emulated it* (xxxi. 3, 8, 9). This is said of Egypt and of Ashur; because by Egypt is signified knowledge, and by Ashur rationality, by which is intelligence; and the same by a cedar. But since by his rationality he came into the pride of his own intelligence, it is therefore said of him, *To whom art thou thus become like in glory and in greatness among the trees of Eden, since thou shalt be made to go down with the trees of Eden into the lower earth; and shalt lie down in the midst of the uncircumcised?* (vers. 18 of that chapter). The uncircumcised are they who are without the good of charity. In Isaiah: *Jehovah shall comfort Zion, and shall make her wilderness as Eden, and her desert as the garden of Jehovah* (li. 3). Zion here is the church; the wilderness and the desert are the lack and the ignorance of truth; Eden and the garden of God are wisdom and intelligence. Wisdom and intelligence are also signified by a garden in Isa. lviii. 11; lxi. 11; Jer. xxxi. 12; Am. ix. 14; Num. xxiv. 6. The man of the church is also like a garden as to intelligence, when he is in good of love from the Lord; for the spiritual heat which vivifies him is love, and spiritual light is intelligence therefrom. It is known that from these two, heat and light, the gardens in the world flourish; and it is the same in heaven. There appear in heaven paradisal gardens with fruit trees, according to

their wisdom from the good of love from the Lord; and around those who are in intelligence, and not in the good of love, a garden does not appear, but grass; but around those who are in faith separated from charity, not even grass, but sand.

91. *And unto the angel of the church in Smyrna write*, signifies to and concerning those who are in goods as to life, but in falsities as to doctrine. That these are meant by the church in Smyrna, is manifest from what is written to it when understood in the spiritual sense.

92. *These things saith the First and the Last*, signifies the Lord, that He alone is God. That the Lord calls Himself the First and the Last, also the Beginning and the End, and the Alpha and the Omega, and He who is and who was and who is to come, may be seen, chap. i. 4, 8, 11, 17; and what they signify may be seen above (n. 13, 29–31, 38, 57); where it is manifest that it is also meant by them that He alone is God.

93. *Who was dead and is alive*, signifies that He was neglected in the church, and His Human not acknowledged to be Divine, when yet as to that also He alone is Life, and from Him alone is life eternal. That these things are meant by these words, may be seen above (n. 58–60), where they are explained. The reason why these and the things just preceding are said, is because it is a primary falsity of those who are described by this church, and they do not acknowledge the Lord's Divine Human, and therefore do not go to Him.

94. *I know thy works*, signifies that the Lord sees all their interiors and exteriors at once, as is evident from what was explained above (n. 76): here that He sees that they are in falsities, and yet as to life in goods, which they believe to be goods of life, when yet they are not.

95. *And affliction and poverty*, signifies that they are in falsities, and hence not in goods. To know their affliction signifies to see that they are in falsities, and to know

their poverty signifies to see that they are not in goods; for affliction in the Word is predicated of falsities, as above (n. 33); and poverty of the lack of goods: nor is spiritual poverty any thing else. We often read in the Word of the poor and the needy; and in the spiritual sense by the poor is meant one not in truths, and by the needy one not in goods. These words also are added, *yet thou art rich;* but in parenthesis, and this because they are omitted in some manuscripts.

96. *And the blasphemy of them that say they are Jews, and are not*, signifies the false assertion that the goods of love are with them, when yet they are not. Blasphemy here signifies a false assertion. By Jews are not signified the Jews, but they who are in the good of love, and abstractly the goods of love: hence by the blasphemy of them that say they are Jews, and are not, is signified the false assertion that the goods of love are in them, when yet they are not. Those who are in good of love are meant by Jews, because by Judah in the Word in the highest sense is meant the Lord as to the Divine good of the Divine love, and by Israel the Lord as to the Divine truth of the Divine wisdom: hence by Jews those are signified who are in the good of love from the Lord, and those by Israel who are in Divine truths from the Lord. That the former are meant by the Jews, may be evident from many passages which will be adduced below (n. 350). See also some things in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 51). The goods of love are meant abstractly by the Jews, because the spiritual sense is abstracted from persons; see above (n. 78, 79). He who does not know that those who are of the Lord's celestial church, who are they that are in love to Him, are meant by the Jews in the Word, may fall into many mistakes in reading the Word in the prophets; but see below (n. 350).

97. *But are the synagogue of Satan*, signifies, because they are in falsities as to doctrine. The synagogue is

mentioned because the Jews are named; and as they taught in the synagogues, by a synagogue is signified doctrine. And since by Satan is meant the hell of them that are in falsities, it is therefore said the synagogue of Satan. Hell is called the devil and Satan; and by the hell which is called the devil are meant those there who are in evils, properly those that are in the love of self; and by the hell that is called Satan those there are meant who are in falsities, properly they who are in the pride of their own intelligence. Those hells are called the devil and Satan because all who are in them are called devils and satans. It may now be evident from this that by their being the synagogue of Satan is signified that as to doctrine they are in falsities. But as those are here treated of who are in good as to life, but in falsities as to doctrine, and these do not know otherwise than that they are in good, and that their falsities are truths, something shall be said of them. All the good of worship is formed by truths, and all truth is formed from goods; consequently good without truth is not good, and truth without good is not truth. They indeed appear to be so in the external form, but still are not. The conjunction of good and truth is called the heavenly marriage. From this is the church in man, and from it is heaven in him. If therefore falsities are instead of truths in a man, he then does the good of falsity, which is not good; for it is either pharisaical, or merit-seeking, or inborn natural good. But take examples for illustration: He who is in this falsity, that he believes that he does good from himself, because he has the faculty of doing good, his good is not good, because himself is in it, and not the Lord. He who is in this falsity, that he can do good, which is good, without the knowledge of what evil there is in him, and thus without repentance; he, while he does good, does that which is not good; for without repentance he is in evil. He who is in this falsity, that good purifies him from evil, and knows nothing of the evils in which he is; he does no

other good than spurious good, which inwardly is contaminated by his evils. He who is in this falsity, that there are many gods, and confirms himself in it; the good which he does is a divided good; and divided good is not good. He who is in this falsity, that he believes that the Divine is not in the Lord's Human as the soul in the body, cannot do good from Him, and good not from the Lord is not good, for it is against these words of the Lord: *Except one abide in Me, and I in him, he cannot bear fruit; for without Me ye can do nothing: except one abide in Me, he is cast forth as a dried branch, and is cast into the fire, and is burned* (John xv. 4–6). The like is found in many other places; for good derives its quality from truths, and truths derive their *esse* (to be) from good. Who does not know that a church is not a church without doctrine; and doctrine must teach how a man shall think of God and from God, and how he shall act from God and with God; consequently doctrine must be from truths, and to do according to these is what is called good: from which it follows, that to do according to falsities is not good. It is believed that in the good which a man does there is nothing from truths or from falsities; when yet the quality of the good is from no other source: for they cohere together like love and wisdom, and also like love and foolishness. It is the love of the wise which does good; but the love of the foolish does the like in externals, but is altogether unlike in internals: hence the good of the wise is as pure gold, but the good of the foolish is like gold spread over dung.

98. *Fear none of the things which thou shalt suffer*, signifies, despair not when ye are infested by evils and assailed by falsities, since with those who are in goods as to life and in falsities as to doctrine it cannot be otherwise, as is manifest from what now follows.

99. *Behold, the devil will cast some of you into prison*, signifies that their good of life will be infested by evils from hell. This is signified by being cast into prison or

confinement by the devil, because by the devil is meant the hell where they are who are in evils, and thus abstractly the evil which is there and thence (n. 97). To be sent into prison or confinement is to be infested, because they that are infested by evils from hell are as if bound in prison; for they can think nothing but evil, when yet they will good. Hence are interior combat and anxiety, from which they cannot be released, being scarce otherwise than as those who are in chains. The reason is that their good is not good so far as it coheres with falsities; and as far as it coheres with falsities there is evil in it. This therefore is infested. Yet this infestation does not take place in the natural world, but in the spiritual world, and thus after death. Their infestations it has often been given me to see. They lament, saying that they have done good, and wish to do good; and yet they now cannot, owing to the evils around. But still they are not all infested alike, but more severely as they have confirmed themselves in the falsities; and it is therefore said, the devil shall cast *some of you* into prison. That the confirmation of falsity is injurious, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 91–97). In the Word the like is signified by the bound, as here by those that are cast into prison, as in these places: *I will give Thee for a covenant of the people, to bring forth him that is bound out of the prison, and them that sit in darkness out of the prison-house* (Isa. xlii. 6, 7; xlix. 8, 9). *Jehovah hath sent Me to preach liberty to the captives, and to the bound* (Isa. lxi. 1). *By the blood of thy covenant I will send forth the bound out of the pit* (Zech. ix. 11). *God hath brought forth them that are bound with fetters* (Ps. lxviii. 6). *The sighing of the bound shall come before Thee* (Ps. lxxix. 11). *To hear the groaning of the bound, to release the sons of death* (Ps. cii. 21). *Jehovah who looseth the bound* (Ps. cxlvi. 7). That by the bound in these places, they are not meant who are bound in the world, but they that are

bound by hell, and thus by evils and falsities, is manifest. The same is signified by these words of the Lord: *I was in prison, and ye came unto Me* (Matt. xxv. 36). Since the Lord leads out of prison, or liberates from infestation, those who have been in good as to life, though in falsities as to doctrine, He says, *Fear nothing of the things thou art about to suffer;* also *Be thou faithful, and I will give thee a crown of life.*

100. *That ye may be tried*, signifies by falsities fighting against them. This is signified because all spiritual temptation is combat between the devil and the Lord, as to which shall have possession of man. The devil, or hell, brings forward his falsities, and blames and condemns him; but the Lord brings forward his truths, and draws him away and liberates him from the falsities. This is the combat which appears to man as if it were in him, because it is from the evil spirits who are with him, and is called temptation. That spiritual temptation is nothing else I know from experience, because in my temptations I have seen the infernal spirits who induced them, and have perceived the influx from the Lord who liberated.

101. *And ye shall have affliction ten days*, signifies that this is to last the full time, that is, as long as they are willing to remain in falsities. Affliction here signifies infestation, of which see above (n. 33, 95), and thus temptation; and ten days signify the duration of that state to the full: it therefore follows, *Be thou faithful even unto death;* by which is signified the reception and acknowledgement of truths, until falsities are removed and as it were abolished by them. Ten days signify the duration of a state to the full, because days signify states, and ten full: for times in the Word signify states (n. 947); and numbers describe their qualify (n. 9). Since ten signifies full, it also signifies much and many, also every and all; as may be evident from the following passages: *The men who have seen My glory have tempted Me ten times* (Num. xiv. 22). *Ye have*

treated me with ignominy ten times (Job xix. 3). *Daniel was found to be wise above the astrologers by ten times* (Dan. i. 20). *Ten women shall bake their bread in one oven* (Lev. xxvi. 26). *Ten men out of all the tongues of the nations shall take hold of the skirt of a man a Jew* (Zech. viii. 23). As ten signifies many, and also all, therefore what was written by Jehovah upon the tables of the Decalogue are called the *ten words* (Deut. iv. 13; x. 4). The ten words are all truths, for they include them. And since ten signifies all, both persons and things, the Lord therefore compared the kingdom of the heavens to ten virgins (Matt. xxv. 1). Also in the parable of the nobleman He said that he gave to his servants ten pounds for trading (Luke xix. 12-27). Many are also signified by the *ten horns of the beast that came up out of the sea* (Dan. vii. 7); and by the *ten horns, and the ten diadems upon the horns of the beast that also came up out of the sea* (Apoc. xiii. 1); also by *the ten horns of the dragon* (Apoc. xii. 3); and by the *ten horns of the scarlet beast, upon which the woman was sitting* (Apoc. xvii. 3, 7, 12). By the ten horns is signified much power. From the signification of the number ten, which is full, much, and all, it may be seen why it was ordained that the tenth part of all the increase should be given to Jehovah, and by Jehovah to Aaron and the Levites (Num. xviii. 24, 28; Deut. xiv. 22); also, why Abraham gave to Melchizedek tithes of all (Gen. xiv. 18, 19): for it was thereby signified that thus all things of theirs were from Jehovah, and were hallowed; see Mal. iii. 10. It may be now evident, that by having affliction ten days is signified that the temptation is to last a full time, that is, so long as they are willing to remain in falsities; for falsities are in no wise taken away from man against his will, but with it.

102. *Be thou faithful unto death*, signifies the reception and acknowledgement of truths, until falsities are removed, and as it were abolished. By *be thou faithful unto death* is meant in the natural sense that they are not to recede

from their fidelity even to the end of life; but in the spiritual sense, that they are to receive and acknowledge truths, until the falsities are removed, and as it were abolished by them: for the latter sense is properly for those who are in the spiritual world, for whom there is no death; consequently by death here the end of their temptation is meant. It is said, until they are as it were abolished; because falsities and evils with a man are not abolished, but are removed: and when they are removed, they appear as if abolished; because, the evils and falsities being removed, the man is kept in goods and truths by the Lord.

103. *And I will give thee a crown of life*, signifies that they will then have eternal life as the reward of victory. Because temptations even unto death are treated of, it is said that a crown of life will be given to them, such as was given to the martyrs who were faithful unto death; and because the martyrs desired this, therefore after death crowns were given to them, by which the reward of victory was signified. They still appear in their crowns in heaven; which I have been permitted to see.

104. *He that hath an ear, let him hear what the Spirit saith unto the churches*, signifies that he who understands should obey what the Divine truth of the Word teaches to those who will be of the New Church, which is the New Jerusalem, as is manifest from the explanation of the same words above (n. 87).

105. *He that overcometh*, signifies he who fights against evils and falsities, and is reformed, as is manifest from the explanation (n. 88), where were like words.

106. *Shall not be hurt by the second death*, signifies that they will not afterwards yield to evils and falsities from hell. By the first death is meant the death of the body, and by the second death is meant the death of the soul, which is damnation (see below, n. 853, 873). And because by *Be thou faithful unto death*, is signified that they are to acknowledge truths until falsities are removed by them

(n. 102); it follows that by *he shall not be hurt by the second death*, is signified that they shall not afterwards yield to evils and falsities from hell; for thereby they are delivered from damnation.

107. *And unto the angel of the church in Pergamos, write*, signifies to and concerning those who place the all of the church in good works, and nothing in the truths of doctrine. That these are meant by the church in Pergamos, is manifest from what is written to it, when understood in the spiritual sense. But respecting these something is to be premised, that it may be known who and what kind of persons they are in the church. There are two kinds of men of whom the Christian church at this day for the most part consists. They who are in works alone, and in no truths, make one kind; and they who are in worship alone, and not in works nor in truths, make the other. The former kind is here treated of; the latter in what is written to the church in Sardis (n. 154, etc.). They who are in works alone, and in no truths, are like those who do, and understand not; and deeds without understanding are lifeless. They appear before the angels like images carved out of wood; and they who have placed merit in their works, like those carved images naked, without covering. They also appear like sheep without wool, and they that place merit in the works, like these sheep covered with dung. For all works are done by the will through the understanding; and in the understanding they receive life, and at the same time clothing. Hence it is, that, as was said, they appear before the angels as things lifeless and naked.

108. *These things saith He that hath the sharp two-edged sword*, signifies the Lord as to the truths of doctrine from the Word, by which evils and falsities are dispersed. In the preceding chapter, where the Son of Man is described, who is the Lord as to the Word, it is said that a sharp two-edged sword was seen to go forth out of His mouth (vers. 16). That by this is signified the dispersion of falsities

by the Lord by means of the Word and of doctrine therefrom, may be seen above (n. 52). This is said to and concerning those who place the all of the church in works alone, and not any thing in the truths of doctrine; and because they omit or lightly esteem the truths of doctrine, which still are necessary, it is said to them in what follows, *Repent; or else, I will come unto thee quickly, and will fight with them with the sword of my mouth* (vers. 16 of this chapter).

109. *I know thy works*, signifies that the Lord sees all their interiors and exteriors at the same time, as may be seen above (n. 76), where it is explained; here that the Lord sees that they are in works alone, and not in doctrines.

110. *And where thou dwellest, where Satan's throne is*, signifies their life in darkness. That by Satan is meant the hell of those that are in falsities, may be seen above (n. 97); and to be in falsities is to be in spiritual darkness. Spiritual darkness, the shadow of death, and shades, are nothing but the states of those in hell, who are in the falsities of evil; hence falsities are described by them in the Word: from which it may be evident, that by Satan's throne is signified mere darkness. But by darkness here it is not meant that they are in mere falsities, but that they are in no truths of doctrine; for the truths of doctrine which are from the Word are in the light: hence, not to be in truths is not to be in the light, consequently in darkness. That truths are in the light of heaven, may be seen in the work on *Heaven and Hell* (n. 126–140); and in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 73, 104-113). In many places in the Word they are treated of who are in shades, in the shadow of death, and in darkness; whose eyes the Lord will open; and by them are meant the Gentiles, who were in good works, but not in any truths; because they have not known the Lord, nor had the Word. Quite like them are those in the Christian world, who are in works alone, and in no truths of doctrine; hence they cannot be called any thing

but Gentiles. They indeed know the Lord, but still do not go to Him; and they have the Word, but still do not search for truths therein. By knowing where thou dwellest is signified to know of what quality they are, since every one in the spiritual world dwells according to the quality of his affection. It may be evident from these things, that by *thou dwellest where Satan's throne is*, their life of good in darkness is signified. In the spiritual world also the satanic spirits have power through those who are in works alone, but without them they are nothing; for they adjoin them to themselves. If one of them only says, "I am thy neighbor, and therefore good offices are to be extended to me," on hearing this they draw near, and give aid; nor do they inquire who and what he is, because they have not truths; and by truths alone one is known from another. This also is signified by *thou dwellest where Satan's throne is.*

111. *And thou holdest fast My name, and hast not denied My faith*, signifies when yet they have religion, and worship according to it, and also acknowledge the Word to be the Divine truth. That by the name of Jehovah or the Lord is meant every thing by which He is worshipped, and thus the all of religion, may be seen above (n. 81); here, therefore, is meant that they have religion, and according to their religion worship. By faith is not here meant faith, as faith is at this day in the church, but the Divine truth; since faith is of truth, and truth is of faith. Nothing else is meant by faith in heaven, nor any thing else by faith in God in the Word. Hence faith and truth in the Hebrew language are one word, and are called *amuna*. Now as by the faith of God is meant the Divine truth, and the Word is the Divine truth itself, it is manifest that by *thou hast not denied My faith*, is meant that they acknowledge that the Word is the Divine truth.

112. *Even in the days in which Antipas was My faithful martyr, who was slain among you where Satan dwelleth*,

signifies when all truth was extinguished by falsities in the church. By a martyr is signified confession of the truth, the same as by a witness above (n. 6, 16); because martyr and witness in the Greek language are one word. Antipas is named from the spiritual or angelic language. Since by Antipas the martyr is signified a confessor of the truth, and abstractly the truth itself, it is manifest that by *in the days in which Antipas was My faithful martyr, who was slain among you where Satan dwelleth*, is signified, when the truth is extinguished by falsities in the church. That by Satan is meant the hell where and whence falsities are, may be seen above (n. 97).

113. *But I have a few things against thee*, signifies that these things which follow are against them, as is manifest without explanation.

114. *That thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat things sacrificed unto idols, and to commit whoredom*, signifies that among them are those who do hypocritical works, by which the worship of God in the church is defiled and adulterated. That by these words are meant those that do works by which worship is defiled and adulterated, is manifest from the historicals of the Word relating to Balaam and Balak the king of Moab. For Balaam was a hypocrite and a diviner; for he spoke well of the sons of Israel from Jehovah, and yet in heart cherished the desire to destroy them, and did also destroy some by the counsel given to Balak; from which it is manifest that his works were hypocritical. That he was a diviner we read in Num. xxii. 7; xxiv. 1; Josh. xiii. 22. That he spoke in favor of the sons of Israel by blessing them, Num. xxiii. 7–15, 18–24; xxiv. 5-9, 16–19; but that he spoke this from Jehovah, Num. xxiii. 5, 12, 16; xxiv. 13. That he cherished in heart the desire to destroy them, and also did destroy some by the counsel given to Balak, Num. xxxi. 16. The counsel which he gave,

Num. xxv. 1, 9, 18. This was the stumbling-block which he cast before the sons of Israel, of which it is thus written: *In Shittim the people began to commit whoredom with the daughters of Moab, and they called the people to the sacrifices of their gods; the people did eat, and bowed themselves down to their gods, especially they joined themselves to Baal-peor; therefore there were slain of Israel twenty-four thousand* (Num. xxv. 1–3, 9, 18). By the sons of Israel the church is signified: by eating of their sacrifices is signified appropriation of what is holy; therefore by eating of the sacrifices of other gods, or things sacrificed to idols, the defilement and profanation of what is holy is signified: by committing whoredom is signified to adulterate and pervert worship. That by Moab, and hence by its king, and by its daughters, they also are signified who defile and adulterate worship, may be seen in the *Heavenly Arcana*, published at London (n. 2468.) It is now manifest that this is the spiritual sense of those words.

115. *So hast thou, even thou, them that hold the doctrine of the Nicolaitans, which I hate*, signifies that there are among them also those who make works merit-seeking. That the works of the Nicolaitans are merit-seeking works, may be seen above (n. 86). With those who place the all of the church and of salvation in good works, and nothing in the truths of doctrine, who are they that are meant by the church in Pergamos, there are found those that do hypocritical works and also merit-seeking works, but still not all; therefore it is said that *thou hast there them that hold the doctrine of Balaam*; and then, *thou hast, even thou, them that hold the doctrine of the Nicolaitans:* and all the works of worship are either good, or merit-seeking, or hypocritical; hence the latter two are here spoken of, and afterwards the good works in what follows.

116. *Repent*, signifies that they should guard against those works, and do works which are good. These things are signified by repenting, because merit-seeking and hypo-

critical goods have just been treated of, against which they must guard who place the all of the church and of salvation in good works, and nothing in truths of doctrine; when yet truths of doctrine teach how and what one must will and think, or must love and believe, that the works may be good.

117. *Or else I will come unto thee quickly, and will fight with them with the sword of my mouth*, signifies that if not, the Lord will contend with them from the Word, and convince them that their works are evil. But these words may be seen explained above (n. 108).

118. *He that hath an ear, let him hear what the Spirit saith unto the churches*, signifies that he who understands should obey what the Divine truth of the Word teaches to those who will be of the New Church, which is the New Jerusalem, as is manifest from the explanations above (n. 87), where are similar words.

119. *To him that overcometh*, signifies he who fights against his evils and falsities, and is reformed, as is also manifest from the explanations above (n. 88).

120. *I will give to eat of the hidden manna*, signifies wisdom, and appropriation then of the good of celestial love in their works, and thus the conjunction of the Lord with those who work. By the hidden manna which those will have who are in good works and at the same time join the truths of doctrine to the works, is meant hidden wisdom, such as those have who are in the third heaven. For these, because they were in good works and at the same time in the truths of doctrine in the world, are in wisdom above the rest of the angels; but in a hidden wisdom, for it is inscribed on their life, and not so much on the memory: therefore they are such that they do not speak of truths of doctrine, but do them; and they do them because they know them, and also see them when others speak of them. That the good of love is appropriated to them, and that the Lord conjoins Himself with those who adjoin to their

good works the truths of doctrine, and so gives them wisdom in their goods, and that this is giving them to eat of the hidden manna, may be evident from these words of the Lord: *The bread of God is He that cometh down from heaven, and giveth life to the world. I am the bread of life: your fathers did eat the manna in the desert, and are dead. This is the bread that cometh down from heaven, that he that eateth thereof may not die. I am the living bread that came down from heaven: if any one eat of this bread, he shall live for ever* (John vi. 33, 35, 49–51). From which it is manifest that the Lord Himself is the hidden manna, which will be in their works, if they go to Him alone. Whether you say the Lord, or the good of heavenly love, as also the wisdom of that love, it is the same. But this is an arcanum which falls with difficulty into the natural idea of any one, so long as that is veiled with a cloud from worldly things; but it does enter when the mind is serene and in the sunshine, as may be seen on these subjects in the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*, from beginning to end.

121. *And I will give him a white stone*, signifies truths favoring and united to good. A white stone signifies this, because in judgments the votes were collected by stones, and by white ones those which were affirmative. It is affirmative truths that are signified because white is predicated of truths (n. 167, 379). Hence by a white stone are signified truths favoring good. They are also united to the good, because the good draws them, and unites them to itself. For all good loves truth, and conjoins to itself such as accords with itself, especially the good of heavenly love: this so unites truth to itself, that they make altogether one. Hence it is that they see truths from good alone. These are meant by them that have the law written on their hearts, spoken of in Jeremiah: *I will put my law in the midst of them, and will write it upon their hearts; neither shall they teach any longer every one his*

companion or every one his brother, saying, know ye Jehovah; for every one shall know Me (xxxi. 34). All who are in the third heaven are such. They do not speak of truths from memory, but see them clearly while they are hearing others speak of the truths, especially while they are reading the Word. This because they are in the marriage itself of good and truth. Such do they become in the world, who have gone to the Lord alone, and done good works because they are according to the truths of the Word. Concerning whom see some things in the work on *Heaven and Hell* (n. 25, 26, 270, 271).

122. *And in the stone a new name written*, signifies that they will thus have a kind of good which they had not before. That a name signifies the quality of a thing, may be seen above (n. 81); here therefore, the quality of the good. All the quality of good is from the truths united to it; for good without truths is like bread and food without wine and water, which do not nourish; and it is also like fruit in which is no juice. It appears also like trees stripped of their leaves, on which hang dry apples left from the autumn. This is also meant by these words of the Lord: *Every one shall be salted with fire, and every sacrifice shall be salted with salt: salt is good, but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves* (Mark ix. 49, 50). Salt here is the desire for truth.

123. *Which no one knoweth but he that receiveth it*, signifies that it does not appear to any one, because it is written in the life. That truths united to good are not inscribed on the memory with them, but on the life, may be seen just above (n. 121, 122); and that which is inscribed on the life alone, and not on the memory, does not appear to any one, not even to themselves, except from the fact that they perceive whether it is true, and what is true, when they are hearing and reading; for the interiors of their mind are open even to the Lord: and because the Lord is in

them, and He sees all things, He therefore causes them to see as from themselves. But they still know from their wisdom that they do not see truths from themselves, but from the Lord. From these things it may now be evident what is meant by all this: *I will give him to eat of the hidden manna; and I will give him a white stone, and in the stone a new name written, which no one knoweth but he that receiveth it:* by which is signified briefly, that they will be angels of the third heaven, if they read the Word, draw therefrom truths of doctrine, and go to the Lord.

124. *And unto the angel of the church in Thyatira write* signifies to and concerning those who are in faith from charity, and hence in good works; and also to and concerning those who are in faith separated from charity, and hence in evil works. That both are described by the church in Thyatira, is manifest from what is written to it when understood in the spiritual sense.

125. *These things saith the Son of God, that hath His eyes as a flame of fire*, signifies the Lord as to the Divine wisdom of His Divine love. That this is signified, may be seen explained above (n. 48).

126. *And His feet like unto fine brass*, signifies the Divine natural good, as is evident from the things explained before (n. 49).

127. *I know thy works*, signifies that the Lord sees all their interiors and exteriors at once, as may be seen above (n. 76), where it is explained.

128. *And charity and ministry*, signifies the spiritual affection called charity, and its operation. Charity is spiritual affection, because charity is love toward the neighbor, and love toward the neighbor is that affection. Ministry is its operation, because they are called ministers in the Word, who do the works which are of charity. The man who is a worshipper of God is sometimes called a servant, and sometimes a minister; and he is called a servant of God who is in truths, and a minister of God who

is in goods. This is because truth serves good, and good ministers to truth. That he who is in truths is called a servant, may be seen above, (n. 3); but that he who is in good is called a minister, is manifest from these passages: *Ye shall be called the priests of Jehovah, the ministers of your God* (Isa. lxi. 6). *My covenant shall become void with the Levites My ministers* (Jer. xxxiii. 21). They are called ministers, because the priests represented the Lord as to Divine good. *Bless ye Jehovah all His hosts, ye ministers that do His will* (Ps. ciii. 21, 22). *Jehovah maketh his angels spirits, His ministers a flaming fire* (Ps. civ. 4). Angel spirits are they who are in truths, and angel ministers they who are in goods. A flaming fire also signifies the good of love. Jesus said, *Whoever will be great, let him be your minister; and whoever will be first, let him be your servant* (Matt. xx. 26, 27; xxiii. 11, 12). Minister is here said of good, and servant of truth. The same is signified by ministering and by ministry in Isaiah lxi. 6; John xii. 26; Luke xii. 37; and elsewhere. It is manifest from this, that by charity and ministry spiritual affection and its operation are signified; for good is of charity, and truth is of faith.

129. *And thy faith and endurance*, signifies the truth, and the zeal to procure it for themselves and to teach it. That faith signifies truth, may be seen above (n. 111): and that endurance then signifies the zeal and labor of procuring and teaching it, follows as a consequence.

130. *And the last more than the first*, signifies the increase of them from spiritual affection for truth, which is charity. By the last works being more than the first are meant all that is of their charity and faith, for these are the interiors from which are works (n. 73, 76, 94). These increase when charity is in the first place and faith in the second. For charity is the spiritual affection for doing good, and from it is the spiritual affection for knowing truth; for good loves truth, as food loves drink; for it wishes to be

nourished, and is nourished by truths. Hence it is that to those who are in genuine charity the increase of truth is continual. These, therefore, are the things which are signified by *I know thy works, and the last more than the first.*

131. *But I have a few things against thee*, signifies that these things which follow may be a stumbling-block to them. For it now goes on to treat of faith separated from charity, which to those who are in faith from charity may be a stumbling-block.

132. *That thou permittest the woman Jezebel*, signifies that in the church among them are those that separate faith from charity, and make it alone saving. That faith separated from charity is meant by the woman Jezebel, is manifest from the things that now follow, when they are unfolded in series by means of the spiritual sense, and are compared with that faith. For the evil deeds of Jezebel the wife of Ahab were these: That she went and served Baal, and erected an altar to him in Samaria, and made a grove (1 Kings xvi. 31–33). That she killed the prophets of Jehovah (1 Kings xviii. 4, 13). That she wished to kill Elijah (xix. 1, 2). That through deceit by substituting false witnesses she took away Naboth's vineyard, and killed him (xxi. 6, 7, etc.). That on account of these evil deeds it was foretold to her by Elijah that the dogs would eat her (xxi. 23). That she was cast down out of the window where she stood painted, and that the wall was sprinkled with her blood, and also the horses which trampled upon her (2 Kings ix. 30–33). Since all the historical as well as the prophetical parts of the Word signify spiritual things of the church, so also do these. That they signify faith separated from charity is evident from the spiritual sense, and from a comparison of them in that sense: for by going and serving Baal, and erecting an altar to him, and making a grove, is signified to serve lusts of every kind, or what is the same, the devil; not

thinking of any evil lust, nor of any sin; as those do who have no doctrine of charity and life, but of faith only. By killing the prophets is signified to destroy the truths of doctrine in the Word. By wishing to kill Elijah is signified to wish the same to the Word itself. By taking away his vineyard from Naboth, and killing him, is signified to destroy the church itself; for a vineyard is the church. By the dogs which ate her are signified lusts. By her being cast down out of the window, by her blood being sprinkled upon the wall, and by her being trampled by the horses, is signified their destruction; for each one of those things signifies, — the window, truth in the light; the blood, falsity; the wall, truth in the ultimates; a horse, the understanding of the Word. It may hence be concluded, that when these things are compared with faith separated from charity, they coincide; as may be further evident from what follows in the Apocalypse, where that faith is treated of.

133. *That calleth herself a prophetess*, signifies, and who make it the very doctrine of the church, and found all theology upon it. That the doctrine of the church is signified by a prophet, in the Word, may be seen above (n. 8); the same therefore by a prophetess. It is known that in the Reformed Christian Church faith alone has been accepted as the only means of salvation, and that hence works of charity have been separated from faith as not saving. Hence it is, that at this day the universal doctrine of man's salvation, which is called theology, is that faith, consequently the woman Jezebel.

134. *To teach and seduce My servants to commit whoredom*, signifies, from which it results that the truths of the Word are falsified. By teaching and seducing the Lord's servants, is meant to do so to those who are able and willing to be instructed in truths out of the Word. That they who are in truths are called the servants of the Lord, may be seen above (n. 3, 128). And by committing whore-

dom is signified to adulterate and falsify the Word. This is signified by committing whoredom because there is a marriage of good and truth in each thing of the Word, and this marriage is broken when good is separated and taken away from truth. That in every thing of the Word there is a marriage of the Lord and the church, and hence a marriage of good and truth, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 80–90). It is from this that to adulterate the goods and to falsify the truths of the Word are signified by committing whoredom; and because this is spiritual whoredom, those therefore who from their own reason have falsified the Word do also became whoremongers, when they come into the spiritual world after death: and what has hitherto lain concealed before the whole world is, that they who have confirmed faith alone, to the exclusion of the works of charity, are in the lust of the adultery of a son with his mother. That they are in the lust of an adultery so unutterably impious, has been very often perceived in the spiritual world. Remember this, and inquire after death, and you will be confirmed. This I have not before ventured to reveal, because it offends the ears. This adultery is signified by the adultery of Reuben with Bilhah, his father's concubine (Gen. xxxv. 22); for by Reuben that faith is signified: therefore he was cursed by Israel his father, and afterward his birthright was taken from him. For his father Israel, prophesying concerning his sons, said of Reuben, *Reuben, my first-born, thou art my strength, and the beginning of my powers: unstable as water, thou shalt not excel, because thou wentest up upon thy father's bed; then thou didst profane; he went up upon my couch* (Gen. xlix. 3, 4). His birthright was therefore taken from him: *Reuben was the first-born of Israel; but because he polluted the couch of his father, his birthright was given to the sons of Joseph* (1 Chron. v. 1). That by Reuben was represented truth from good, or faith from

charity, and afterward truth separated from good, or faith separated from charity, will be seen in the explanation of chap. vii. vers. 5. That by whoredoms in the Word the adulterations of good and the falsifications of truth are signified, may be evident from these passages: *When Joram saw Jehu, he said, Is it peace, Jehu? who said, What is peace, as long as the whoredoms of thy mother Jezebel, and her enchantments are so many?* (2 Kings ix. 22). By the whoredoms of Jezebel are not meant any whoredoms, but her deeds, mentioned above (n. 132). *Your sons shall wander in the wilderness forty years, and shall carry their whoredoms* (Num. xiv. 33). *I will cut off the soul that looketh back to pythons and soothsayers to go a whoring after them* (Lev. xx. 6). *A covenant is not to be made with the inhabitants of the land, lest they go a whoring after their gods* (Exod. xxxiv. 16). *Jerusalem, thou didst trust in thy beauty, and didst commit whoredom on account of thy fame; so that thou pouredst out thy whoredoms upon every one that passed by: thou didst commit whoredom with the sons of Egypt thy neighbors great in flesh, and thou multipliedst thy whoredom: thou didst commit whoredom with the sons of Ashur, when thou wast insatiable of those with whom thou didst commit whoredom; thou didst multiply thy whoredom even unto Chaldea. A woman an adulteress taketh strangers instead of her husband. All give reward to their harlots; but thou hast given rewards to all, that they may come to thee in a circuit in thy whoredoms. Wherefore, O harlot, hear the Word of Jehovah* (Ezek. xvi. 15, 16, 26, 28, 29, 32, 33, 35, etc.). Jerusalem here is the Israelitish and Jewish Church: by her whoredoms are meant the adulterations and falsifications of the Word: and since by Egypt in the Word the knowledge of the natural man is signified, by Ashur the reasoning therefrom, by Chaldea the profanation of truth, and by Babel the profanation of good, it is therefore said that she committed whoredom with them. *Two women, the daughters of one*

mother, committed whoredom in Egypt; they committed whoredom in their youth. The one committed whoredom when she was mine, and doted upon her lovers the Assyrians her neighbors; she gave her whoredoms with them; but yet she did not desert her whoredoms in Egypt. The other corrupted her love more than she, and her whoredoms above the whoredoms of her sister; she added to her whoredoms, she loved the Chaldeans: the sons of Babel came unto her to the bed of loves, and polluted her by their whoredoms (Ezek. xxiii. 2, 3, 5, 7, 11, 14, 16, 17, etc.). The two daughters of the same mother are also the Israelitish and Jewish Church, whose adulterations and falsifications of the Word are described here, as above, by whoredoms. So too, in these places: *Thou hast committed whoredom with many companions; thou hast profaned the land with thy whoredoms and thy wickedness. Hast thou seen what backsliding Israel hath done? she hath gone away upon every high mountain and committed whoredom: her perfidious sister Judah also hath gone away and committed whoredom, so that by the voice of her whoredom she hath profaned the land: she hath committed adultery with stone and wood* (Jer. iii. 1–9). And again: *Run to and fro through the streets of Jerusalem, and seek if ye may find a man who is doing judgment and seeking the truth: when I satisfied them, they committed whoredom, and came in a crowd into the house of the harlot* (Jer. v. 1, 7). *I have seen thy adulteries, thy neighings, the wickedness of thy whoredom, thy abominations upon the hills in the field: woe unto thee, O Jerusalem, wilt thou not be cleansed?* (Jer. xiii. 27). *In the prophets of Jerusalem I have seen a horrible stubborness, in committing adultery and walking in lies* (Jer. xxiii. 14). *They did foolishness in Israel; they committed whoredom, and spoke My Word in My name with lying* (Jer. xxix. 23). *They sinned against Me; I will turn their glory into disgrace; they committed whoredom because they have forsaken Jehovah; whoredom hath taken possession of their heart;*

your daughters commit whoredom, and your daughters-in-law commit adultery (Hos. iv. 7, 10, 11, 13). *I know Ephraim, that he hath altogether committed whoredom, and Israel is polluted* (Hos. v. 3). *I have seen a foul thing in the house of Israel; Ephraim hath committed whoredom there, and Israel is polluted* (Hos. vi. 10). Israel here is the church, and Ephraim is the understanding of the Word, from and according to which the church is; and it is therefore said, *Ephraim hath committed whoredom, and Israel is polluted.* Since the church had falsified the Word, it was commanded the prophet Hosea that he should take to himself a harlot for a wife, saying, *Take to thee a woman of whoredoms and children of whoredoms, because the land by committing whoredom committeth whoredom from Jehovah* (Hos. i. 2): and again, *Love a woman beloved by her companion, and an adulteress* (Hos. iii. 1). Since the Jewish church was of such a character, the Jewish nation was therefore called by the Lord *an adulterous generation* (Matt. xii. 39; xvi. 4; Mark viii. 38): and in Isaiah, *the seed of the adulterer* (lvii. 3): and in Nahum, *Woe to the city of bloods, wholly in a lie; a multitude of them that are pierced, above the multitude of the whoredoms of the harlot, that selleth nations by her whoredoms* (iii. 1, 3, 4). Since Babylon adulterates and falsifies the Word more than the others in the Christian world, she is therefore called the great harlot; and these things are said of her in the Apocalypse: *Babylon hath made all the nations drink of the wine of the wrath of her whoredom* (xiv. 8). *Babylon hath made all the nations to drink of the wine of the fury of her whoredom, and the kings of the earth have committed whoredom with her* (xviii. 3). The angel said, *I will show thee the judgment of the great harlot, with whom the kings of the earth have committed whoredom* (xvii. 1, 2). *He hath judged the great harlot, who hath corrupted the earth with her whoredom* (xix. 2). It is now clearly manifest that to commit adultery and whoredom signi-

fies to adulterate and falsify the goods and truths of the Word.

135. *And to eat things sacrificed to idols*, signifies the defilement of worship thence, and profanations, as is manifest from the explanations above (n. 114); for they who adulterate goods appropriate to themselves things unclean, and defile and profane worship by them.

136. *And I gave her time to repent of her whoredom, and she repented not*, signifies that they who have confirmed themselves in that doctrine do not recede, although they see things contrary to it in the Word. By receding from whoredom is here signified to recede from falsifying the Word. That they see things contrary to their doctrine is manifest from a thousand places in the Word, where it is said that evils are to be shunned, and goods to be done; also that they who do goods come into heaven, and they who do evils into hell; as also that faith without works is dead and diabolical. But it is asked, "What of the Word have they falsified?" or, "Where have they committed whoredom spiritually with the Word?" The answer is, that they have falsified the whole Word, for the whole Word is nothing but the doctrine of love to the Lord and love toward the neighbor; for the Lord says, that on the commandments respecting these two loves hang the Law and the Prophets (Matt. xxii. 40). There is also a doctrine of faith in the Word, but not of such a faith, but of the faith of love.

137. *Behold, I will cast her into a bed, and them that commit adultery with her into great affliction*, signifies that thus they will be left in their doctrine with the falsifications, and that they will be grievously infested by falsities. That doctrine is signified by a bed, will be seen presently. That by them that commit adultery the falsifications of truth are signified, may be seen above (n. 134, 136); and that by affliction is signified infestation from falsities (n. 33, 95, 101); hence by great affliction, grievous infestation.

A bed signifies doctrine from correspondence; for as the body reclines in its bed, so does the mind in its doctrine. But by a bed is signified doctrine which any one procures to himself either from the Word or from his own intelligence; for in it his mind rests, and as it were sleeps. The beds in which they lie in the spiritual world are from no other origin. Every one there has a bed according to the quality of his knowledge and intelligence; there are magnificent for the wise, mean for the unwise, and filthy for falsifiers. This is signified by a bed in Luke; *I say unto you, in that night there shall be two in one bed; the one shall be taken, and the other left* (xvii. 34). This is concerning the final judgment. Two in one bed are two in one doctrine, but not in similar life. In John: *Jesus said to the sick man, Arise, take up thy bed, and walk: and he took up his bed, and walked* (v. 8–12): and in Mark: *Jesus said to the palsied, Son, thy sins are forgiven thee: and He said to the scribes, Which is the easier, to say, Thy sins are forgiven thee, or to say, Take up thy bed, and walk? Then said He, Arise, take up thy bed, and walk: and he took up his bed, and went forth from them* (ii. 5, 9, 11, 12). That something is here signified by the bed is manifest; because Jesus said, *Which is the easier to say, Thy sins are forgiven thee, or to say, Take up thy bed, and walk?* By carrying the bed, and walking, is signified to meditate on doctrine; it is thus understood in heaven. Doctrine is also signified by a bed in Amos: *As the shepherd taketh out of the mouth of the lion, so shall the sons of Israel be taken out, that dwell in Samaria, in the corner of a bed, in the extremity of a couch* (iii. 12). In the corner of a bed and in the extremity of a couch means more remotely from the truths and goods of doctrine. By a bed and a couch and by a bedchamber, the like is signified elsewhere; as in Isaiah xxviii. 20; lvii. 2, 7, 8; Ezek. xxiii. 41; Am. vi. 4; Mic. ii. 1; Ps. iv. 4; xxxvi. 4; xli. 3; Job vii. 13; Lev. xv. 4, 5. Since by Jacob in the prophecies of the Word the church as to doc-

trine is signified, it is therefore said of him, that he bowed himself down upon the head of the bed (Gen. xlvii. 31). That when Joseph came, he sat upon the bed (Gen. xlviii. 2). That he gathered up his feet upon the bed, and expired (Gen. xlix. 33). Since the doctrine of the church is signified by Jacob, therefore several times, when I have thought of Jacob, a man lying on a bed has appeared to me, above, in front.

138. *Except she repent of her works*, signifies, if they are not willing to desist from separating faith from charity, and from falsifying the Word, as may be evident without further explanation.

139. *And her sons I will kill with death*, signifies that all the truths from the Word with them will be turned into falsities. By sons in the Word truths are signified, and in the opposite sense falsities; and therefore to kill sons signifies to turn truths into falsities, for so they perish. By the slain and the pierced of Jehovah nothing else is meant. By killing her sons with death is also signified to condemn their falsities. The reason that sons signify truths, and in the opposite sense falsities, is because by generations in the spiritual sense of the Word spiritual generations are meant, and the like by kinships and affinities; consequently by their names, as by father, mother, sons, daughters, brothers, sisters, sons-in-law, daughters-in-law, and the rest. From spiritual generation no other sons and daughters are born but truths and goods; see below (n. 542, 543).

140. *That all the churches may know that I am He that searchest the reins and hearts*, signifies that the church may know that the Lord sees what truth and good every one has. By the seven churches the church universal is signified, as before; and by searching the reins and hearts is signified to see all that a man believes and loves, consequently what kind of truth and good he has. It is from correspondence that this is signified by searching the reins

and hearts; for the Word in the sense of the letter consists of nothing but correspondences. The correspondence is from this, that as the reins purify the blood from the impurities which are called urinous, and the heart purifies it from the unclean things which are called foul, so the truth of faith purifies a man from falsities, and the good of love from evils. Hence the ancients placed love and its affections in the heart, and intelligence and its perceptions in the reins; as may be evident from these passages in the Word: *Behold, thou desireth the truth in the reins, and makest wisdom known to me in secret* (Ps. li. 6). *Thou possessest my reins; my bone was not hid from Thee, when I was made in secret* (Ps. cxxxix. 13, 15). *My heart is grieved, and I incite myself in my reins; but I am foolish and ignorant* (Ps. lxxiii. 21). *I Jehovah am He that searchest the heart, and that trieth the reins, and giveth to every one after his ways* (Jer. xvii. 10). *Thou art near in their mouth, and far from their reins: O Jehovah, Thou wilt see me, and wilt try my heart* (Jer. xii. 2, 3). *Jehovah is a judge of justice, trying the reins and the heart* (Jer. xi. 20; xx. 12). *Confirm the just, for it is Thou that triest the hearts and the reins; a just God* (Ps. vii. 9). *Prove me, O Jehovah, and try me: explore my reins and my heart* (Ps. xxvi. 2). By the reins in these places are signified truths of intelligence and faith, and by the heart good of love and charity. That the heart signifies the love and its affections may be seen in the *Angelic Wisdom concerning the Divine Love and Wisdom* (n. 371–393).

141. *And I will give to every one according to his works*, signifies that He gives to each one according to the charity and its faith in his works. That works contain charity and faith, and that charity and faith without works are only as airy images, which, after they have appeared, vanish away, may be seen above (n. 76).

142. *But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine*, signifies to those with

whom is the doctrine of faith separated from charity, and with whom is the doctrine of faith conjoined to charity, as is manifest from what is said above, and so without explanation.

143. *And who have not known the depths of Satan, as they speak*, signifies, who do not understand their interiors, which are nothing but falsities. That by Satan is meant the hell of them that are in falsities, and abstractly falsities, may be seen above (n. 97). Hence by the depths of it are signified the interiors of the doctrine of faith separated from charity, which are nothing but falsities. The depths and interiors of that doctrine are the things put forth in their books, and in lectures in the universities, and hence in preachings. Of what quality these are, may be seen in what is prefixed to chap. i., where their doctrines are adduced, in particular those concerning Justification by Faith, and concerning Good Works; where it may be seen stated, that only the clergy are acquainted with the arcana of that doctrine, but not the laity; hence the latter are chiefly meant by those who have not known the depths.

144. *I put upon you no other burden*, signifies only that they should guard against them. The reason is, that they confirm their falsities by reasonings from the natural man, and by a few things from the Word, which they falsify; for by the latter they are able to seduce. They are like serpents in the grass, which bite them that are passing, or like hidden poisons, which destroy them that are unaware.

145. *But that which ye have, hold fast till I come*, signifies that the few things which they know from the Word concerning charity and its faith, they should retain, and live according to them, until the New Heaven and the New Church are formed, which are the coming of the Lord. For these, and no others, receive the things which the doctrine of the New Jerusalem teaches concerning the Lord and charity.

146. *And he that overcometh, and keepeth my works unto the end*, signifies those who fight against evils and falsities and are reformed, and are actually in charity and hence in faith, and remain in them until the end of life. That to overcome is to fight against evils and falsities, may be seen above (n. 88); and that works are charity and the faith thence in act (n. 76, 141). That to keep them unto the end is to be in them, and to remain in them even to the end of life, is manifest.

147. *To him will I give power over the nations*, signifies that they shall overcome in themselves the evils which are from hell. That by nations in the Word are meant they who are in good, and in the opposite sense they who are in evil, and thus abstractly goods and evils, may be seen below (n. 483). By giving power over the nations is therefore signified here to give them to conquer in themselves the evils from hell.

148. *And he shall rule them with a rod of iron*, signifies by truths from the literal sense of the Word, and at the same time by rational principles from natural light. These things are signified by a rod or staff of iron, because by a rod or staff in the Word power is signified, and by iron is signified natural truth, consequently the natural sense of the Word and at the same time the natural light of man. In these two the power of truth consists. That the Divine truth is in its power in the natural sense of the Word, which is the sense of its letter, may be seen in the *Doctrine of the New Jerusalem respecting the Sacred Scripture* (n. 37–49); for the reason that the sense of the letter is the basis, container, and support of its spiritual sense (n. 27–36). And that all power is in ultimates, which are called things natural, may be seen in the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom* (n. 205–221); consequently in the natural sense of the letter of the Word, and in man's natural light. These, therefore, are the iron rod with which he shall govern the nations, that is,

shall overcome the evils which are from hell. Similar things are signified by a rod in these passages: *Thou shalt break in pieces the nations with a rod of iron, as a potter's vessel thou shalt disperse them* (Ps. ii. 9). *The woman brought forth a man-child, that was to govern all nations with a rod of iron* (Apoc. xii. 5). *Out of the mouth of Him that sat upon the white horse proceed d a sharp sword, that with it He should smite the nations; but He shall govern them with a rod of iron* (Apoc. xix. 15). *Jehovah shall smite the wicked with the rod of His mouth* (Isa. xi. 4).

149. *As the vessels of a potter shall they be broken in pieces*, signifies as of little or no account. The vessels of a potter is said because by them are signified the things of one's own intelligence, all of which are falsities, and in themselves of no account. So in David: *Thou shalt break in pieces the nations with a rod of iron, thou shalt disperse them as a potter's vessel* (Ps. ii. 9).

150. *Even as I have received of my Father*, signifies that they will have this from the Lord, who procured to Himself all power over the hells, while He was in the world, from His Divine which was in Himself. That the Lord, when He was in the world, by temptations admitted into Himself, and at length by the last of them, which was the passion of the cross, subjugated the hells, and glorified His Human, may be seen in the *Doctrine of the New Jerusalem respecting the Lord* (n. 29–36); also above (n. 67); from which it may be evident, that to receive from His Father means from the Divine which was in Him: for He said that the Father is in Him and He in the Father; that the Father and He are one; also, the Father who is in me: and much more.

151. *And I will give him the morning star*, signifies intelligence and wisdom then. That by stars the knowledges of good and truth are signified, may be seen above (n. 51); and because by means of them come intelligence and

wisdom, these are therefore signified by the morning star. The morning star is said, because intelligence and wisdom will be given to them by the Lord, when He shall come to institute the New Church, which is the New Jerusalem: for He says, *What ye have hold fast until I come* (vers. 25); by which is signified that they should retain the few truths which they know from the Word respecting charity and its faith, and should live according to them, until the New Heaven and the New Church, which are the Lord's coming, are formed (n. 145). The reason of its being called the morning star is, that by morning-time or the morning the coming of the Lord is signified, when there is a new church. That this is meant by morning in the Word, is manifest from the following passages: *Until the evening and the morning two thousand three hundred, then shall the Holy be justified: the vision of the evening and the morning, it is truth* (Dan. viii. 14, 26). *Crying unto me out of Seir, Watchman, watchman, what of the night? The watchman said, The morning cometh, and also the night* (Isa. xi. 11, 12). By evening and night is signified the last time of an old church, and by morning the first time of a new church. *The end is come, the morning is come upon thee, O inhabitant of the earth; behold, the day is come, the morning hath gone forth* (Ezek. vii. 6, 7, 10). *Jehovah in the morning, in the morning He will give His judgment unto the light, nor will He fail* (Zeph. iii. 5). *God is in the midst of her, God shall help her when the morning appeareth* (Ps. xlvi. 5). *I have waited for Jehovah, my soul waiteth for the Lord more than they that watch for the morning, that watch for the morning, because with Him is plenteous redemption, and He will redeem Israel* (Ps. cxxx. 5–8: and elsewhere). By morning in these places is meant the coming of the Lord, when He came into the world, and established a new church; in like manner now. And because the Lord alone gives intelligence and wisdom to them who will be of His New

Church, and all things which the Lord gives are Himself, because they are His, the Lord therefore says that He is the morning star: *I am the root and the offspring of David, the bright and morning star* (Apoc. xxii. 16). He is also called the morning in 2 Samuel: *The God of Israel said, the Rock of Israel spake unto me, He is as the light of the morning, a morning without clouds* (xxiii. 3, 4).

152. *He that hath an ear, let him hear what the Spirit saith unto the churches*, signifies that he who understands should obey what the Divine truth of the Word teaches to those who will be of the New Church, which is the New Jerusalem, as above (n. 87).

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153. To this I will add something memorable concerning the lot of those after death, who have, both in doctrine and in life, confirmed themselves in faith alone even to justification. I. When they are dead, and revive as to the spirit, which generally happens on the third day after the heart has ceased to beat, they appear to themselves to be in a body like that in which they before were in the world, so much so that they know no otherwise than that they are living in the former world. Yet they are not in a material, but in a spiritual body, which, to their senses, which are also spiritual, appears as if material, although it is not. II. After some days they see that they are in a world where there are various societies instituted, which world is called the World of Spirits, and is midway between heaven and hell. All the societies there, which are innumerable, are wonderfully arranged, according to the natural affections, good and evil. The societies arranged according to the good natural affections communicate with heaven, and the societies arranged according to the evil affections communicate with hell. III. The novitiate spirit, or the spiritual man, is conducted and transferred into various societies, as well good as evil, and is explored

whether he is affected by truths, and how; or whether he is affected by falsities, and how. IV. If he is affected by truths, he is led away from the evil societies, and is led into good societies, and also into various ones, until he comes into a society corresponding with his natural affection; and he there enjoys the good that agrees with that affection: and this until he puts off his natural affection, and puts on a spiritual one; and he is then taken up into heaven. But this takes place with those who have lived a life of charity, and thus a life of faith also, in the world; which is, that they believed in the Lord, and shunned evils as sins. V. But they who have in doctrine and life confirmed themselves in faith even to justification by it alone, since they are not affected by truths, but by falsities, and since they have rejected from the means of salvation the goods of charity, which are good works, are led away from the good societies, and are led into the evil societies, and into various ones also, until they come into a society corresponding to the desires of their love: for he who loves falsities cannot do otherwise than love evils. VI. But because they had in the world feigned good affections in externals, though in their internals there were nothing but evil affections or desires, they are at first kept by turns in their externals: and they who had in the world presided over large bodies, are set over societies here and there in the World of Spirits, large or small, according to the extent of the offices which they had filled. But because they do not love the truth, nor justice, nor can be so far enlightened as to know what truth and justice are, they are therefore after some days deposed. I have seen such ones transferred from one society to another, and an administration given to them everywhere, but after a short time as often deposed.

VII. After frequent dismissions, some from weariness do not wish, and some from fear of the loss of reputation do not dare, to seek for offices any more; therefore they

withdraw, and sit sad: and they are then led away into a desert, where there are huts, which they enter; and there some work is given them to do: and as they do it, they receive food; and if they do not do it, they are hungry, and receive none; hence necessity compels them. The food there is similar to the food in our world; but it is from a spiritual origin, and is given from heaven by the Lord to all, according to the uses which they do: to the idle, because they are useless, none is given. VIII. After some time they are disgusted with work, and then they go out of the huts; and if they were priests, they wish to build. And forthwith there then appear piles of hewn stones, bricks, beams and boards of wood, also heaps of reeds and rushes, of clay, lime, and bitumen. When they see these, the lust of building is kindled; and they begin to construct a house, taking now a stone, now a timber, now a reed, now mud, and put one upon another without order, but in their view with order. But what they build up during the day falls down in the night; and on the following day they gather from the rubbish the things that had fallen, and build again: and this continues, until they get tired of building. This takes place because they had heaped together falsities to confirm salvation by faith alone, and those falsities build up the church in no other manner.

IX. Afterward from weariness they go away and sit solitary and idle; and because food is not given from heaven to the idle, as was said, they begin to be hungry, and to think of nothing else but how they are to get food, and to appease their hunger. When they are in this state, there come to them certain ones, of whom they ask alms; and they say, "Why do ye sit thus idle? come with us into our houses, and we will give you work to do, and will feed you." And then they rise up gladly, and go away with them into their houses; and there to each one is given his work, and for the work food is given. But because all those who have confirmed themselves in falsities of faith cannot do

works of good use, but of evil use; nor these faithfully, but only so as to appear, for the sake of honor or gain; therefore they leave their work, and only love to be in company, to talk, to walk about, and to sleep. And then, because they can no longer be induced by the masters to go to work, they are therefore cast out as useless.

X. When they are cast out, their eyes are opened, and they see a way leading to a certain cavern. When they come thither, a door is opened, and they enter, and ask whether there is food there; and when it is answered that there is, they request to be permitted to remain there; and it is said that they may; and they are introduced, and the door is shut after them. And then the overseer of that cavern comes, and says to them, "You can go out no more; behold your companions: they all labor; and as they labor, food is given them from heaven. I tell you this, that ye may know." And their companions also say, "Our overseer knows what work each one is fitted for, and allots such to every one daily. On the day in which you finish it, food is given you; and if not, food is not given, nor clothing. And if anyone does evil to another, he is cast into a corner of the cavern, upon a kind of bed of cursed dust, where he is miserably tortured; and this until the overseer sees signs of repentance in him. And he is then let out, and is commanded to do his work; and it is also told him, that every one, after his work, is permitted to walk about, to converse, and afterward to sleep. And he is conducted farther inward into the cavern, where there are harlots; from whom each one is permitted to take some one for his woman, and is forbidden under penalty to commit whoredom promiscuously. Of such caverns, which are nothing but eternal workhouses, the entire hell consists. It has been given me to enter into some of them, and to see, to the end that I might make it known; and they were all seen to be vile, nor did any one know who and in what function he had been in the world. But the angel who was with

me, told me that this one in the world was a domestic, this a soldier, this an officer, this a priest, this in dignity, this in opulence; and yet they all knew no otherwise than that they had been slaves and comrades as now. This was for the reason that they had been similar interiorly, although dissimilar exteriorly; and the interiors consociate all in the spiritual world. Such is the lot of those who have set aside the life of charity, and hence have not lived it in the world.

As regards the hells in general, they consist of nothing but such caverns and workhouses, but those of the satans differ from those of the devils. The satans are they who were in falsities and hence in evils, and the devils are they who were in evils and hence in falsities. The satans appear in the light of heaven like corpses, and some black like mummies; and the devils in the light of heaven appear dark and fiery, and some coal-black, like soot: yet all, as to their faces and bodies, appear as monsters; but in their own light, which is like the light from burning coals, not as monsters, but as men. This is given them in order that they may associate together.

CHAPTER THIRD.

1. And unto the angel of the church in Sardis write: These things saith He that hath the seven spirits of God, and the seven stars. I know thy works; that thou hast a name that thou livest, and art dead.

2. Be watchful, and strengthen the things that remain which are ready to die; for I have not found thy works full before God.

3. Remember, therefore, how thou hast received and heard, and take heed and repent. If, therefore, thou shalt not watch, I will come upon thee as a thief; and thou shalt not know what hour I will come upon thee.

4. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with Me in white, for they are worthy.

5. He that overcometh shall be clothed in white garments: and I will not blot out his name out of the book of life; and I will confess his name before My Father and before His angels.

6. He that hath an ear, let him hear what the spirit saith unto the churches.

7. And unto the angel of the church in Philadelphia write: These things saith He that is holy, He that is true, He that hath the key of David; that openeth and no one shutteth, and shutteth and no one openeth.

8. I know thy works: behold I have set before thee an open door, and no one can shut it; because thou hast a little power, and hast kept My Word, and hast not denied My name.

9. Behold, I will bring of the synagogue of Satan them that say they are Jews, and are not, but do lie; behold I

will make them to come and worship at thy feet, and to know that I have loved thee.

10. Because thou hast kept the word of My endurance, I will also keep thee from the hour of temptation that will come upon the whole world, to try them that dwell upon the earth.

11. Behold, I come quickly: hold fast that thou hast, that no one take thy crown.

12. Him that overcometh will I make a pillar in the temple of My GOD, and he shall no more go out: and I will write upon him the name of My GOD, and the name of the city of My God, the New Jerusalem, which cometh down out of heaven from My GOD; and My new name.

13. He that hath an ear let him hear what the Spirit saith unto the churches.

14. And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the work of God.

15. I know thy works; that thou art neither cold, nor hot. Would that thou wert cold, or hot.

16. So, because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth.

17. Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18. I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white garments, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see.

19. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20. Behold, I stand at the door, and knock. If any one hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me.

21. To him that overcometh will I give to sit with Me on My throne; as I also overcame, and sit with My Father on His throne.

22. He that hath an ear, let him hear what the Spirit saith unto the churches.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. They in the Christian world are treated of, who are in dead worship, which is without charity and faith; who are described by the church in Sardis (n. 154–171). They who are in truths from good from the Lord; who are described by the church in Philadelphia (n. 172–197). They who alternately believe from themselves, and from the Word, and so profane holy things; who are described by the church in Laodicea (n. 198–223). All these likewise are called to the New Church of the Lord.

Contents of each Verse. "And unto the angel of the church in Sardis write," signifies to and respecting those who are in dead worship, or in worship which is without goods of charity and without truths of faith. "These things saith He that hath the seven spirits of God and the seven stars," signifies the Lord from whom are all truths and all knowledges of good and truth. "I know thy works," signifies that the Lord sees all their interiors and exteriors at once. "That thou hast a name that thou livest, and art dead," signifies that it seems to them and others, and is believed by them and others, that they are spiritually alive, when yet they are spiritually dead. "Be watchful," signifies that they should be in truths and in life according to them. "And strengthen the remaining things which are ready to die," signifies in order that what is of their worship may receive life. "For I have not found thy works full before God," signifies that the interiors of their worship are not conjoined to the Lord. "Re-

member therefore how thou hast received and heard," signifies that they should reflect that all worship is natural in the beginning, and afterwards becomes spiritual by means of truths; and much more besides. "And take heed and repent," signifies that they should attend to those things, and revive their dead worship. "If therefore thou shalt not watch," signifies as above. "I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee," signifies that the things of worship will be taken away, and that they shall not know where and how. "Thou hast a few names even in Sardis," signifies that even among them there are those who have life in their worship. "Who have not defiled their garments," signifies who are in truths, and have not defiled their worship by evils of life and the falsities thence. "And they shall walk with Me in white," signifies that they shall live with the Lord, because they are in truths from Him. "He that overcometh shall be clothed in white garments," signifies that he who is reformed becomes spiritual. "And I will not blot out his name out of the book of life," signifies that he will be saved. "And I will confess his name before My Father and before His angels," signifies that they will be received who are in Divine good and Divine truths from the Lord. "He that hath an ear, let him hear what the Spirit saith unto the churches," signifies as before.

"And unto the angel of the church in Philadelphia write," signifies to and respecting those who are in truths from good from the Lord. "These things saith He that is holy, He that is true;" signifies the Lord as to the Divine truth. "He that hath the key of David, and that openeth and no one shutteth, and shutteth and no one openeth," signifies, who alone has omnipotence to save. "I know thy works," signifies as above. "Behold, I have set before thee an open door," signifies that to those who are in truths from good from the Lord heaven is open. "And no one

can shut it," signifies that hell cannot prevail against them. "Because thou hast a little power," signifies because they know that they have no ability of themselves. "And hast kept my Word," signifies because they live according to the Lord's precepts in His Word. "And hast not denied my name," signifies that they are in the worship of the Lord. "And I will bring of the synagogue of Satan," signifies those who are in falsities as to doctrine. "Them that say that they are Jews, and are not, but do lie," signifies who say that the church is with them, and yet it is not. "Behold, I will make them to come and worship at thy feet," signifies that many who are in falsities as to doctrine will receive the truths of the New Church. "And to know that I have loved thee," signifies that they will see that they are loved and received into heaven by the Lord. "Because thou hast kept the word of My endurance," signifies because they have fought against evils. "I also will keep thee from the hour of temptation that will come upon the whole world, to try them that dwell upon the earth," signifies that they will be protected and preserved at the day of the final judgment. "Behold, I come quickly," signifies the Lord's coming. "Hold fast that thou hast," signifies that they should remain firm meantime in their goods and truths. "That no one take thy crown," signifies lest their wisdom should perish, from which is eternal happiness. "He that overcometh," signifies those that stand fast in truths from good. "I will make him a pillar in the temple of My God," signifies that truths from good from the Lord sustain the church among those with whom they are. "And he shall no more go out," signifies that they will remain therein for ever. "And I will write upon him the name of My God," signifies that the Divine truth will be written in their hearts. "And the name of the city of My God, the New Jerusalem," signifies that the doctrine of the New Church will be written in their hearts. "Which cometh down out of heaven

from My God," signifies which will be from the Lord's Divine truth such as it is in heaven. "And My new name," signifies the worship of the Lord alone, with new things which were not in the former church. "He that hath an ear, let him hear what the Spirit saith unto the churches," signifies as before.

"And unto the angel of the church of the Laodiceans write," signifies to and concerning those in the church, who believe sometimes from themselves and sometimes from the Word, and so profane holy things. "These things saith the Amen, the faithful and true witness," signifies the Lord as to the Word, which is the Divine truth from Him. "The beginning of the work of God," signifies the Word. "I know thy works," signifies as before. "That thou art neither cold nor hot," signifies that they who are such sometimes deny that the Word is Divine and holy, and sometimes acknowledge it. "Would that thou wert cold or hot," signifies that it is better that they should either deny from the heart the holy things of the Word and of the church, or from the heart acknowledge them. "Therefore, because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth," signifies profanation and separation from the Lord. "Because thou sayest, I am rich, and increased in goods," signifies that they believe themselves to possess in all abundance the knowledges of good and truth, which are of heaven and the church. "And have need of nothing," signifies that they have no need to be more wise. "And knowest not that thou are wretched," signifies that all the things which they know about them do not cohere at all. "And miserable and poor," signifies that they are without truths and goods. "And blind and naked," signifies that they are without the understanding of truth and the will of good. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich," signifies admonition that they should procure to themselves the good of love from

the Lord through the Word, that they may be wise. "And white garments, that thou mayest be clothed," signifies that they should procure to themselves the genuine truths of wisdom. "That the shame of thy nakedness do not appear," signifies lest the good of heavenly love should be profaned and adulterated. "And anoint thine eyes with eye salve, that thou mayest see," signifies that the understanding may be healed. "As many as I love, I rebuke and chasten," signifies that because they are then loved, they cannot but be let into temptations. "Be zealous therefore, and repent," signifies that this should be done from affection for truth. "Behold, I stand at the door, and knock," signifies that the Lord is present to every one in the Word, and is earnest there to be received, and teaches how. "If any one hear my voice, and open the door," signifies he who believes the Word, and lives according to it. "I will come in unto him, and will sup with him, and he with Me," signifies that the Lord conjoins Himself to them and them to Himself. "To him that overcometh will I grant to sit with Me on My throne," signifies that they will have conjunction with the Lord in heaven. "As I overcame, and sit with My Father on His throne," signifies as He and the Father are one, and are heaven. "He that hath an ear, let him hear what the Spirit saith unto the churches," signifies as before.

THE EXPLANATION.

154. *And unto the angel of the church in Sardis write*, signifies to and respecting those who are in dead worship, or in worship which is without goods of charity and truths of faith. That they who are in that worship are meant by the church in Sardis, is manifest from what is written to it when understood in the spiritual sense. By dead worship is meant worship alone, which is, to frequent

churches, to hear the preachings, to come to the Holy Supper, to read the Word and books of piety, to speak of God, of heaven and hell, of the life after death, and especially of piety, to pray morning and evening; and still not to desire to know the truths of faith, nor to wish to do the goods of charity, believing that they have salvation through worship alone; whereas worship without truths, and without a life according to them, is only the external sign of charity and faith, within which there may lie hid evils and falsities of every kind, if charity and faith are not in it. Genuine worship is of these: or else worship is like the skin or outside of a fruit, within which lies hid a rotten and worm-eaten pulp, which fruit is dead. That such worship is prevalent at this day is known.

155. *These things saith He that hath the seven spirits of God and the seven stars*, signifies the Lord from whom are all truths, and all knowledges of good and truth. That by the seven spirits of God is meant the Divine truth proceeding from the Lord, or the Divine verity, may be seen above (n. 14); and that by the seven stars are meant all the knowledges of good and truth from the Word (n. 51), from which is the church in heaven (n. 65). This is now said by the Lord, because dead and living worship are treated of; and worship has life from truths, and from a life according to them.

156. *I know thy works*, signifies that the Lord sees all their interiors and exteriors at once; as above (n. 76).

157. *That thou hast a name that thou livest, and art dead*, signifies that it seems to themselves and others, and is believed by themselves and others, that they are spiritually alive, when yet they are spiritually dead. By having a name is signified to seem and to be believed to be such; here that they are alive, when yet they are dead. For spiritual life, which properly is life, is not of worship alone, but is within worship: within there must be Divine truths from the Word; and when the man lives them, there is life

in the worship. The reason is, that the external derives its quality from the internals; and the internals of worship are the truths of life. These are they who are meant by these words of the Lord: *Then shall ye begin to stand without, and to knock at the door, saying, Lord, open unto us: but He answering shall say, I know you not whence ye are. And ye shall begin to say, We have eaten before thee, and drank before thee; and thou hast taught in our streets: but I will say unto you, I know you not whence ye are; depart from me, all ye workers of iniquity* (Luke xiii. 25–27). It has been given also to hear many in the spiritual world saying that they have very often come to the Holy Communion, and thus have eaten and drunk the holy thing, and have as often been absolved from their sins; that they listened every Sabbath day to them that taught, and prayed devoutly morning and evening at home; with other things: but when the interiors of their worship were laid open, they appeared full of iniquities, and infernal; for which reason they were rejected. And when they said, "Whence is this?" they received for answer, that they were not at all concerned about Divine truths; and yet a life not according to Divine truths, is not life such as they have in heaven: and they who are not in the life of heaven cannot endure the light of heaven, which is the Divine truth proceeding from the Lord as the sun there; still less the heat of heaven, which is the Divine love. But though they heard these things, and also understood them, still, when they were let back into themselves and their worship, they said, "What need is there of truths?" and, "What are truths?" But because they were no longer able to receive truths, they were left to their lusts, which were within their worship; and these lusts at length rejected from themselves all worship of God. For the interiors accommodate to themselves the exteriors, and reject what does not agree with themselves; for with all after death the exteriors are brought into conformity to the interiors.

158. *Be watchful*, signifies that they should be in truths, and in life according to them. Nothing else is signified by watching in the Word. For he who learns truths, and lives according to them, is like him who is awaked out of sleep and becomes watchful. But he who is not in truths, but only in worship, is like him that is sleeping and dreaming. Natural life, viewed in itself, or without spiritual life, is nothing but sleep; but natural life in which there is spiritual life is watchfulness: and this is not procured in any other way than through truths; which are in their light and in their day, when the man is in life according to them. This is signified by watching in these places: *Watch ye, because ye know not what hour the Lord will come* (Matt. xxiv. 42). *Blessed are the servants, whom the Lord, when He cometh, shall find watching: be ye ready, because at an hour when ye think not, the Son of Man shall come* (Luke xii. 37, 40). *Watch ye, because ye know not when the Lord of the house shall come; lest, coming suddenly, He find you sleeping: what I say unto you, I say unto all, Watch* (Mark xiii. 35–37). *The virgins, while the bridegroom tarried, slumbered and slept: and the five foolish ones came and said, Lord, open unto us: but the Lord shall answer, I know you not: Watch therefore, because ye know neither the day nor the hour in which the Son of Man will come* (Matt. xxv. 1–13). Because the Lord's coming is called the morning (n. 151), and truths are then opened, and it becomes light, therefore that time is called the beginning of the watches (Lam ii. 19); and the Lord is called the watcher (Dan. iv. 13): and it is said in Isaiah, *Thy dead shall live; awake, ye inhabitants of the dust* (xxvi. 19). But that the state of the man who is not in truths is called slumber and sleep, may be seen (Jer. li. 39, 57; Ps. xiii. 3; Ps. lxxvi. 6; Matt. xiii. 25; and elsewhere).

159. *And strengthen the remaining things which are ready to die*, signifies in order that the things which are of their worship may receive life, and not be extinguished.

It shall be told how these things are to be understood. Dead worship is altogether similar to living worship in the external form, for they who are in truths do similar things; for they hear preachings, go to the Holy Supper, pray upon their knees morning and evening, beside other things which are common and customary in worship: therefore they who are in dead worship have no further need but to learn truths and live them. In this manner the remaining things which are ready to die are strengthened.

160. *For I have not found thy works full before God*, signifies that the interiors of their worship are not conjoined to the Lord. That by works are meant the interiors and exteriors, and that by I know thy works is meant that the Lord sees all a man's interiors and exteriors at once, may be seen above (n. 76); which are called full before God, when they are conjoined to the Lord. It is to be known, that dead worship, or worship only external, effects presence of the Lord, but not conjunction; but external worship in which the interiors are alive, effects both presence and conjunction. For the conjunction of the Lord is with those things in man which are from the Lord, which are truths from good; and unless these are in the worship, the works are not full before God, but empty. In the Word the man is called empty in whom is nothing but falsities and evils; as in Matt. xii. 44, and elsewhere. Hence the man is called full in whom are truths and goods.

161. *Remember therefore how thou hast received and heard*, signifies that it should be brought to their attention, that all worship is natural in its beginning, and afterward becomes spiritual by truths from the Word and by life according to them; and more besides. This is what is meant by these words; as also, that every one knows from the Word, from the doctrine of the church from the Word, and from preachings, that truths are to be learned,

and that by means of truths a man has faith, charity, and all things of the church. That it is so has been abundantly shown in the *Heavenly Arcana*, published at London: as that by means of truths comes faith (n. 4353, 4977, 7178, 10637); that by means of truths comes love toward the neighbor or charity (n. 4368, 7623, 7624, 8034); that by means of truths comes love to the Lord (n. 10143, 10153, 10310, 10578, 10645); that intelligence and wisdom come by truths (n. 3182, 3190, 3387, 10064); that regeneration is effected by truths (n. 1555, 1904, 2046, 2189, 9088, 9959, 10028); that by truths there is power against evils and falsities, and against hell (n. 3091, 4015, 10488); that by truths there is purification from evils and falsities (n. 2799, 5954, 7044, 7918, 10229, 10237); that the church exists by means of truths (n. 1798, 1799, 3963, 4468, 4672); that heaven exists by truths (n. 6690, 9832, 9931, 10303); that by truths comes the innocence of wisdom (n. 3183, 3494, 6013); that conscience is formed by means of truths (n. 1077, 2053, 9113); that by truths there is order (n. 3316, 3417, 3470, 4104, 5339, 5343, 6028, 10303); that by truths the angels have beauty, and men also as to the interiors which are of their spirit (n. 553, 3080, 4985, 5199); that by truths man is man (n. 3175, 3387, 8370, 10298). But yet all these things are by truths from good, and not by truths without good, and the good is from the Lord (n. 2434, 4070, 4736, 5147). That all good is from the Lord (n. 1614, 2016, 2904, 4151, 9981, 5147). But who thinks this? Is it not a matter of indifference at this day what truths one knows, provided he is in worship? And because few search the Word with the end of learning and living truths, nothing is known therefore concerning worship, whether it be dead or living; and yet according to the quality of his worship man himself is dead or living. On any other ground, what is the Word, and doctrine therefrom? what the Sabbaths, and preachings? also books of instruction? yea, otherwise,

what is the church and religion? It is known that all worship in the beginning is natural, and afterward becomes spiritual by means of truths from the Word and by life according to them: for a man is born natural, but is trained to become civil and moral, and afterwards spiritual; for thus he is reborn. The latter things, therefore, and the former, are signified by *Remember how thou hast received and heard.*

162. *And take heed and repent*, signifies that they should attend to these things, and revive their dead worship. That to take heed is to attend to the things which are meant by *Remember how thou hast received and heard*, is manifest: and that to repent is to revive the dead worship by truths from the Word and by life according to them, follows therefrom.

163. *If therefore thou shalt not watch*, signifies if they are not in truths and in a life according to them, as is evident from the explanations above (n. 158).

164. *I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee*, signifies that what is of worship will be taken away, and that they shall not know when and how. It is said that the Lord will come as a thief, because from the man who is in dead worship the external good of worship is taken away. For there is something of good in dead worship, because they are thinking about God and eternal life. But still, good without its truths is not good, only merit-seeking or hypocritical; but evils and falsities take it away like a thief. This is done gradually in the world, and completely after death, and also without the man knowing when and how. It is said that it is the Lord who will come as a thief, but in the spiritual sense it is meant that hell will take away and steal it. This is similar to that which is said in the Word, that God does evil to man, vastates him, revenges, is wrathful, leads into temptation; whereas hell does these things: for it is so said on account of the appearance to man.

That the talent and pound to trade with will be taken away from a man if he gains nothing, may be seen in Matt. xxv. 26–30; Luke xix. 24–26. To trade and to gain signify to procure truths and goods to one's self. Since the taking away of good and truth from them that are in dead worship is done as by a thief in darkness, this is therefore several times likened to a thief in the Word; as in the following passages: *Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked* (Apoc. xvi. 15). *Watch, therefore; for ye know not what hour your Lord will come: know this; if the householder knew what hour the thief would come, he would certainly watch, and not suffer his house to be broken through* (Matt. xxiv. 42, 43). *If thieves shall come unto thee, if destroyers by night, how wilt thou be cut off? will they not steal that they may have enough?* (Ob. vers. 5). *They shall run about in the city, they shall run upon the wall, they shall go upon the houses, they shall enter through the windows as a thief* (Joel ii. 9). *They have done a lie, and the thief cometh, and a troop spreadeth itself without* (Hos. vii. 1). *Lay not up treasures on earth, but in heaven; where thieves do not come, nor steal* (Matt. vi. 19, 20). That a man is to watch, and not to know the hour in which the Lord comes, is for the end that the man may think and act as of himself, and thus in freedom according to his reason, unaffected by fear; for every one would have fear, if he knew: and that which a man does of himself in freedom remains to eternity, but what he does from fear does not remain.

165. *Thou hast a few names even in Sardis*, signifies that even among them there are those who have life in their worship. By a few names, are signified some who are of the quality now to be described; for a name signifies the quality of any one. The reason is, because every one in the spiritual world is named according to his quality (n. 81). The quality of those now treated of is, that they have life in their worship.

166. *Who have not defiled their garments*, signifies who are in truths, and have not defiled their worship by evils of life and falsities thence. By garments in the Word are signified the truths which clothe good, and in the opposite sense, the falsities which clothe evil: for a man is either his good or his evil; hence truths or falsities are his garments. All angels and spirits appear clothed according to the truths of their good, or according to the falsities of their evil; on which subject see the work on *Heaven and Hell*, published at London (n. 177–182). From which it is manifest that by not defiling their garments is signified to be in truths, and not to defile worship by evils of life and falsities thence. That garments in the Word signify truths, and in the opposite sense falsities, is manifest from these passages: *Awake, awake, put on thy strength, O Zion; put on the garments of thy comeliness, O Jerusalem* (Isa. lii. 1). *O Jerusalem, I have clothed thee with needlework, I have shod thee with badgers' skin, I have girded thee with fine linen, and adorned thee with ornaments; thou art arrayed in gold and silver, and thy garments are fine linen, silk, and needlework, whence thou hast become exceedingly beautiful. But thou hast taken off thy garments, and hast adorned thy high-places with divers colors, that thou mightest commit whoredom upon them; thou hast also taken thy garments of needlework, and hast made images of a male, with which thou committedst whoredom* (Ezek. xvi. 10–18). The Jewish church is here described, that to it were given truths, because the Word; but that they falsified them: to commit whoredom is to falsify (n. 134). *The king's daughter is all glorious within, and her clothing is of woven gold; in needlework shall she be brought to the king* (Ps. xlv. 13, 14). The king's daughter is the church as to affection for truth. *Daughters of Israel, weep over Saul, who arrayed you in doubledyed scarlet with delicacies, and put an ornament of gold upon your garment* (2 Sam. i. 24). This is said of Saul, because by him as king the

Divine truth is signified (n. 20). *I will visit upon the princes and upon the king's sons, and upon all that are clothed in the garments of the stranger* (Zeph. i. 8). *The enemies shall put off thy garments from thee, and shall take away thy adornments* (Ezek. xxiii. 26). *Joshua was clothed in polluted garments, and stood so before the angel; who said, Remove ye the polluted garments from him, and clothe him in other garments* (Zech. iii. 3–5). *The king came in, and saw them that were reclining; and he saw a man not clothed in a wedding garment; and he said unto him, Friend, how camest thou in hither not having a wedding garment?* (Matt. xxii. 11–13). The wedding garment is Divine truth from the Word. *Beware of false prophets, who come unto you in sheep's clothing* (Matt. vii. 15). *No one putteth a piece of a new garment upon an old garment; otherwise the new rendeth the old, and the piece from the new agreeth not with the old* (Luke v. 36). Because a garment signifies truth, the Lord therefore compares the truths of the former church, which were external, and representative of spiritual things, to a piece of an old garment; and the truths of the new church, which were internal and spiritual, to a piece of a new garment. *Upon the thrones were twenty-four elders sitting, clothed in white garments* (Apoc. iv. 4). *They who were standing before the throne and before the Lamb, were arrayed in white robes: who washed their robes, and made their robes white in the blood of the Lamb* (Apoc. vii. 9, 13, 14). *There were given to every one of those who were under the altar white robes* (Apoc. vi. 11). *The armies of Him that sat upon the white horse followed Him clothed in fine linen white and clean* (Apoc. xix. 14). Because angels signify Divine truths, therefore the angels seen in the Lord's sepulchre appeared in garments white and shining (Matt. xxviii. 3; Luke xxiv. 4). Because the Lord is the Divine good and the Divine truth, and truths are meant by garments, therefore when He was transfigured, *His face shone as the sun, and His garments became white*

as the light (Matt. xvii. 2); and *were white and glistering* (Luke ix. 29); and *shining white as snow, such as no fuller upon earth could whiten* (Mark ix. 3). Of the Ancient of Days, who also is the Lord, it is said that *His garment was white as snow* (Dan. vii. 9). And these things are said of the Lord besides: *He hath anointed all thy garments with myrrh, and aloe, and cassia* (Ps. xlv. 8). *He washeth His garment in wine, and His clothing in the blood of grapes* (Gen. xlix. 11). *Who is this that cometh from Edom, sprinkled as to His garments from Bozrah? this that is honorable in His apparel: wherefore art Thou red as to Thy garment? Thy garments are as of one that treadeth in the wine-press: victory is sprinkled upon My garments; and I have polluted all My raiment* (Isa .lxiii. 1–3). This is also concerning the Lord; His garments here are the truths of the Word. *He that sat upon the white horse, was clothed in a garment dipped in blood, and His name is called the Word of God* (Apoc. xix. 13, 16). From the signification of garments, it may be seen why the Lord's disciples laid their garments upon the ass and the colt, when the Lord entered into Jerusalem; and why the people then spread their garments in the way (Matt. xxi. 7–9; Mark xi. 7, 8; Luke xix. 35, 36); and what is signified by the soldiers dividing the Lord's garments into four parts (John xix. 23, 24); and thus what is signified by these words in David: *They parted my garments, and upon my vestment they cast lots* (Ps. xxii. 18). From the signification of garments it is also manifest why they rent their garments, when any one spoke against the Divine truth of the Word (Isa. xxxvii. 1, and elsewhere): also why they washed their garments, that themselves might be purified (Exod. xix. 14; Lev. xi. 24, 40; xiv. 8, 9; Num. xix. 11 to the end): and why, on account of transgressions against Divine truths, they put off their garments, and put on sackcloth (Isa. xv. 3; xxii. 12; xxxvii. 1, 2; Jer. iv. 8; vi. 26; xlviii. 37; xlix. 3; Lam. ii. 10; Ezek. xxvii. 31; Amos viii. 10; Jonah iii.

5, 6, 8). He who knows what garments signify in general and in particular, can know what the garments of Aaron and his sons signified; which were the ephod, robe, checkered undercoat, belt, breeches, and mitre. Since light signifies the Divine truth, and a garment the same, it is therefore said in David, *Jehovah covered Himself with light as with a garment* (Ps. civ. 2).

167. *And they shall walk with Me in white*, signifies that they shall live with the Lord in His spiritual kingdom, because they are in truths from Him. This is the sense of these words, because to walk in the Word signifies to live, and to walk with God signifies to live from Him; and because in white signifies in truths. For white in the Word is predicated of truths, because it has its origin from the sun's light; and red is predicated of goods, because it has its origin from the sun's fire: and black is predicated of falsities, because it has its origin from the darkness of hell. They who are in truths from the Lord, since they are conjoined to Him, are called worthy; for all worthiness in the spiritual world is from conjunction with the Lord. It is manifest from these things, that by *they shall walk with Me in white, for they are worthy*, is signified that they shall live with the Lord, because they are in truths from Him. It is said that they shall live with the Lord in His spiritual kingdom, because the universal heaven is distinguished into two kingdoms, the celestial and the spiritual; and in the celestial kingdom are they who are in the good of love from the Lord, and in the spiritual kingdom they who are in the truths of wisdom from the Lord; and the latter are said to walk with the Lord in white: they are also clothed in white garments. That to walk signifies to live, and to walk with God to live with Him because from Him, is evident from these passages following: *He walked with Me in peace and rectitude* (Mal. ii. 6). *Thou hast delivered my feet from stumbling, that I may walk before God in the light of the living* (Ps. lvi. 13). *David hath kept*

My commandments, and hath walked after Me with his whole heart (1 Kings xiv. 8). *O Jehovah, remember that I have walked before Thee in truth* (Isa. xxxviii. 3). *If ye will walk contrary to Me, and will not obey My voice, I also will walk contrary to you* (Lev. xxvi. 23, 24, 27). *They would not walk in the ways of Jehovah* (Isa. xlii. 24; Deut. xi. 22; xix. 9; xxvi. 17). *All peoples walk in the name of their God, and we will walk in the name of Jehovah* (Mic. iv. 5). *Yet a little while is the light with you; walk while ye have the light; believe in the light* (John xii. 35, 36; viii. 12). *The scribes asked, Why walk not Thy disciples according to the tradition of the elders?* (Mark vii. 5). It is also said of Jehovah, that He walks among them, that is, lives in them and with them. *I will set My habitation in the midst of them, and will walk in the midst of you, and will be a God unto you* (Lev. xxvi. 11, 12). From these passages it is manifest what is meant above by *These things saith He that walketh in the midst of the seven golden candlesticks* (Apoc. ii. 1).

168. *He that overcometh shall be clothed in white garments*, signifies that he who is reformed becomes spiritual. That he that overcometh signifies he who is reformed, may be seen above (n. 88); and that to be clothed in white garments signifies to become spiritual by truths (n. 166, 167). All those who are in truths, and in a life according to them, become spiritual.

169. *And I will not blot out his name out of the book of life*, signifies that he will be saved. What a name is has been told before; and what the book of life is will be told below. That not to blot out his name out of the book of life means to be saved, is manifest to every one.

170. *And I will confess his name before my Father, and before His angels*, signifies that they will be received who are in Divine good and Divine truths from the Lord, and thus who have the life of heaven in themselves. That to confess the name is to acknowledge the quality of any

one, or that he is of such a quality, is evident from the signification of a name; of which above (n. 81, 122). By the Father is meant the Divine good, and by the angels are meant Divine truths, both from the Lord. In the Word of the Evangelists the Father is very often mentioned by the Lord, and everywhere is meant Jehovah, from whom and in whom He was, and who was in Him, and in no wise any Divine separate from Him. That it is so, has been abundantly shown in the *Doctrine of the New Jerusalem concerning the Lord*, and also in the *Angelic Wisdom concerning the Divine Providence* (n. 262, 263). That the Lord Himself is the Father, may be seen (n. 21, 960). The Lord spoke of the Father, because by the Father in the spiritual sense is signified good, and by God the Father the Divine good of the Divine love. The angels in no wise understand any thing else by the Father when that name is read in the Word, nor can they understand any thing else; because no one in the heavens knows any one as his father, from whom they are said to be born, and whose sons and heirs they are called, but the Lord. This is meant by the Lord's words in Matt. xxiii. 9. It is manifest from this, that by confessing his name before the Father is signified that they will be received among those who are in Divine good from Him. They who are in Divine truths from the Lord, and abstractly the Divine truths, are meant by the angels, because the angels are the recipients of Divine good in the Divine truths which they have from the Lord.

171. *He that hath an ear, let him hear what the Spirit saith unto the churches*, signifies that he who understands should obey what the Divine truth of the Word teaches to those who will be of the New Church, which is the New Jerusalem; as above (n. 87).

172. *And unto the angel of the church in Philadelphia write*, signifies to and respecting those who are in truths from good from the Lord. That these are meant by the

church in Philadelphia, is manifest from what is written to it, when understood in the spiritual sense.

173. *These things saith He that is holy, He that is true*, signifies the Lord as to the Divine truth. That it is the Lord is manifest. He that is holy, he that is true, is the Lord as to the Divine truth, because the Lord is called holy from His Divine truth, and just from His Divine good. Hence it is that His proceeding Divine, which is the Divine truth, is called the Holy Spirit; and the Holy Spirit is here He that is holy, He that is true. Holy is very often mentioned in the Word, and everywhere with reference to truth; and because all truth, which is truth in itself, is from good, and from the Lord, it is that truth which is called holy: but good, from which the truth is, is called just. Hence the angels who are in the truths of wisdom, and are called spiritual, are said to be holy, and the angels who are in the good of love, and are called celestial, are said to be just; and the same of men in the church. It is hence also, that the prophets and apostles are called holy; for by prophets and apostles the truths of the doctrine of the church are signified. Hence also it is, that the Word is called holy; for the Word is the Divine truth: also that the law in the ark in the tabernacle was called the Holy of Holies, and also the Sanctuary. It is also from this that Jerusalem is called holy; for by Jerusalem is signified the church which is in Divine truths. It is also from the same cause that the altar, the tabernacle, and the garments of Aaron and his sons, were called holy, after they had been anointed with oil; for oil signifies the good of love, and this sanctifies: and every sanctified thing has reference to truth. That the Lord is alone holy, because He is the Divine truth itself, is manifest from these passages: *Who shall not glorify Thy name, O Lord, because Thou alone art holy?* (Apoc. xv. 4). *Thy Redeemer is the Holy One of Israel; the God of the whole earth shall He be called* (Isa. liv. 5). *Thus said Jehovah, the Redeemer of Israel,*

His Holy One (Isa. xlix. 7). *As to our Redeemer, Jehovah Zabaoth is His name, the Holy One of Israel* (Isa. xlvii. 4). *Said Jehovah, your Redeemer, the Holy One of Israel* (Isa. xliii. 14). *In that day shall they lean upon Jehovah the Holy One of Israel in truth* (Isa. x. 20). Besides other places, as Isa. i. 4; v. 19; xii. 6; xvii. 7; xxix. 19; xxx. 11, 12; xli. 16; xlv. 11, 15; xlviii. 17; lv. 5; lx. 9; Jer. l. 29; Dan. iv. 13, 23; Ps. lxxviii. 41. Since the Lord is holiness itself, the angel therefore said to Mary, *the Holy Thing that shall be born of thee, shall be called the Son of God* (Luke i. 35). And the Lord said of Himself, *Father, sanctify them in the truth, Thy Word is truth: for them I sanctify Myself, that they also may be sanctified in the truth* (John xvii. 17, 19). It is manifest from these things, that the truth, which is from the Lord, is holiness itself, because He alone is holy; of which the Lord says: *When the Spirit of Truth shall come, He will lead you into all truth: He shall not speak from Himself; He shall receive of Mine, and shall declare it unto you* (John xvi. 13–15). *The Comforter, the Holy Spirit, He shall teach you all things* (John xiv. 26). That the Holy Spirit is the life of the Lord's wisdom, and thus the Divine truth, may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 51). From these things it may be evident, that He that is holy, He that is true, is the Lord as to the Divine truth. That holy relates to truth, and just to good, is manifest from the places in the Word where both are mentioned; as from these: *He that is just, let him be justified still; he that is holy, let him be sanctified still* (Apoc. xxii. 11). *Just and true are Thy ways, O King of the saints* (Apoc. xv. 3). *To serve Him in holiness and in justice* (Luke i. 75). *Herod feared John, knowing that he was a man just and holy* (Mark vi. 20). *Fine linen is the justice of the saints* (Apoc. xix. 8).

174. *He that hath the key of David, and that openeth and no one shutteth, and shutteth and no one openeth*, signifies

who alone has cmnipotence to save. By David is meant the Lord as to the Divine truth; by the key is signified the Lord's omnipotence over heaven and hell; and by opening so that no one shuts, and shutting so that no one opens, is signified to lead forth out of hell and introduce into heaven, thus to save; just as above (n. 62), where it is explained. That by David the Lord as to the Divine truth is meant, may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 43, 44). The same as here by the key of David, is signified by the keys of Peter (Matt. xvi. 15–19); which may be seen explained below (n. 798): as also by these words to all the disciples: *Whatsoever things ye shall bind on earth shall be bound in heaven, and whatsoever things ye shall loose on earth shall be loosed in heaven* (Matt. xviii. 18). For the twelve disciples represented all the things of the church as to goods and truths, and Peter represented it as to truth; and truths and goods save man, and thus the Lord alone from whom they are. The same is also meant by the key of David given to Eliakim, spoken of thus: *I will give the dominion into his hand, that he may be as a father to the inhabitant of Jerusalem and to the house of Judah; and I will put the key of the house of David upon his shoulder, that he may open and none shut, and shut and none open* (Isa. xxii. 21, 22). He was over the king's house; and by the king's house is signified the church as to Divine truth.

175. *I know thy works*, signifies that the Lord sees all their interiors and exteriors at once; as above (n. 76).

176. *Behold, I have set before thee an open door*, signifies that to them who are in truths from good from the Lord heaven is open. That by an open door admission is signified, is manifest. The reason why the door is said to be open to those who are from the church in Philadelphia, is because by that church they are meant who are in truths from good from the Lord, and to these the Lord opens heaven. But on this subject something not before

known shall be told. The Lord alone is the God of heaven and earth (Matt. xxviii. 18): they therefore who do not go directly to Him, do not see the way to heaven, and hence do not find the door; and if perchance they are allowed to approach it, it is shut, and is not opened to him that knocks. In the spiritual world there are actually ways which lead to heaven, and there are gates here and there; and they who are led to heaven by the Lord, go the ways that tend thither, and enter through the gates. That there are ways there, may be seen in the work on *Heaven and Hell* (n. 479, 534, 590); and gates also (n. 429, 430, 583, 584). For all the things that are beheld in the heavens are correspondences; hence also the ways and the gates: for ways correspond to and hence signify truths; and gates correspond to and signify entrance. Since the Lord alone leads man to heaven, and opens the door, He therefore calls Himself the way, and also the door: the way in John: *I am the way, the truth, and the life* (xiv. 6): and the door in the same: *I am the door of the sheep; by Me if any one enter in, he shall be saved* (x. 7, 9). Since there are both ways and doors in the spiritual world, and angelic spirits actually go in the ways, and enter through the doors, when they enter into heaven, therefore doors, gates, and portals are often mentioned in the Word, and by them entrance is signified; as in these places: *Lift up your heads, O ye gates; lift up, ye doors of the world; that the King of glory may come in* (Ps. xxiv. 7, 9). *Open ye the gates, that the just nation that doeth truth may come in* (Isa. xxvi. 2). The five prudent virgins went in to the wedding, and the door was shut: and the five foolish virgins came, and knocked; but it was not opened (Matt. xxv. 10–12). *Jesus said, Strive to enter in through the strait gate; because many shall seek to enter in, and shall not be able* (Luke xiii. 24: besides other places). Since a door signifies entrance, and the New Jerusalem the church composed of those who are in truths from

good from the Lord, the New Jerusalem is therefore described also as to its gates, over which there were angels; and it is said that they shall not be shut (Apoc. xxi. 12, 13, 25).

177. *And no one can shut it*, signifies that hell cannot prevail against it. For the Lord alone opens and shuts the doors to heaven; and the door which He opens is perpetually open to them who are in truths from good from the Lord, and is perpetually shut to those that are in falsities from evil. And since the Lord alone opens and shuts, it follows that hell cannot prevail against them. More may be seen above on this subject (n. 174).

178. *Because thou hast a little power*, signifies because they know that they have no ability of themselves. They who are in truths from good from the Lord, know that they have no power against evils and falsities, and thus against hell, of themselves; and they also know that they cannot do good from any power from themselves, and introduce themselves into heaven: but that the Lord has all power, and thus they from the Lord; and that as far as they are in truths from good, so far they are in power from the Lord, which still appears to them as theirs. These, therefore, are the things which are meant by *because thou hast a little power.*

179. *And hast kept My Word*, signifies because they live according to the Lord's precepts in His Word, as is manifest without explanation.

180. *And hast not denied My name*, signifies thatt hey are in the worship of the Lord. That the name of Jehovah or the Lord in the Word signifies all that by which He is worshipped, and thus all the doctrine of the church, and universally all of religion, may be seen above (n. 81); from which it is evident what is here signified by *thou hast not denied My name*

181. *And I will bring of the synagogue of Satan:* That it signifies those who are in falsities as to doctrine, may be seen above (n. 97).

182. *Them that say they are Jews, and are not, but do lie,* signifies those that say that the church is with them, when yet there is no church with them. They who are of the church are here meant by the Jews, because the church had been instituted among them, and therefore also by their Jerusalem the church as to doctrine is still meant. But in particular by the Jews are meant they who are in the good of love, as above (n. 96), and thus also the church; for the church is from the good of love. Yet that there was no church with those, is signified by *and are not, but do lie.*

183. *Behold, I will make them to come and worship at thy feet,* signifies that those who are in falsities as to doctrine, provided they are not in falsities from evil, will receive the truths of the New Church, and acknowledge them. This is said of them that are of the synagogue of Satan, and that say they are Jews, and are not, but do lie; by whom are meant they who are in falsities as to doctrine, yet still not in falsities from evil; but in falsities as to doctrine, yet in good as to life. The latter, and not the former, receive and acknowledge truths, when they hear them. The reason is that good loves truth, and truth from good rejects falsity. To receive and acknowledge truths is signified by coming and worshipping at thy feet; not at theirs, but at the Lord's feet, from whom they have the truths from good: hence the same is signified by these words in David: *Worship Jehovah our God, worship at the footstool of His feet* (Ps. xcix. 5).

184. *And to know that I have loved thee,* signifies that they will see that they who are in truths from good are loved and received into heaven by the Lord. This follows in series from the foregoing.

185. *Because thou hast kept the word of My endurance,* signifies because they have fought against evils, and then rejected falsities. That the spiritual combat, which is called temptation, is signified by the word of endurance,

is manifest from what now follows: *I also will keep thee from the hour of temptation that will come:* for he who is tempted in the world, is not tempted after death. The spiritual combat which is temptation, is called the word of the Lord's endurance or patience, because the Lord fights for man in temptations, and fights by truths from His Word.

186. *I also will keep thee from the hour of temptation that will come upon the whole world, to try them that dwell upon the earth*, signifies that they will be protected and preserved at the day of the final judgment. That their protection and preservation at the day of the final judgment is meant by these words, may be seen from what has been written and related concerning the last judgment in a separate small work, and afterwards in a continuation concerning it: from which it is evident that they who passed through it were let into temptation, and were explored as to their quality; and that they who were interiorly evil were rejected, and they who were interiorly good were saved: and those were interiorly good who were in truths from good from the Lord.

187. *Behold, I come quickly*, signifies the Lord's coming, and then a New Church from these. The Lord said here, *Behold, I come quickly*, because by the words just preceding, the final judgment is meant; and the final judgment is also called the Lord's coming, as in Matthew: *The disciples said to Jesus, What shall be the sign of Thy coming, and of the consummation of the age?* (xxiv. 3). The consummation of the age is the last time of the church, when a last judgment takes place. By the words, *Behold, I come quickly*, is also meant a new church, because after a last judgment the church is re-established by the Lord. That church is now the New Jerusalem, into which they are to come who are in truths from good from the Lord, to whom this saying is addressed.

188. *Hold fast that thou hast*, signifies that they should

remain firm meantime in their truths and their good, as is evident without explanation.

189. *That no one take thy crown*, signifies lest their wisdom should perish, from which is eternal happiness. Man has wisdom from no other source but good through truths from the Lord. Man has wisdom through these because the Lord conjoins Himself to the man, and the man to Himself, by them; and the Lord is wisdom itself. Therefore wisdom perishes with a man when he ceases to do the truths, that is, to live according to them: he then also ceases to love wisdom, consequently the Lord. By wisdom is meant wisdom in spiritual things. From this as a fountain is derived wisdom in other things, which is called intelligence; and by means of this, knowledge, which is from the affection for knowing truths. A crown signifies wisdom, because wisdom holds the highest place with man, and so crowns him. Nor does a king's crown signify any thing else, for a king in the spiritual sense is the Divine truth (n. 20); and from the Divine truth is all wisdom. Wisdom is also signified by a crown in the following places: *I will make the horn of David to bud, and upon Him shall His crown flourish* (Ps. cxxxii. 17, 18). *Jehovah put ear rings upon thine ears, and a crown of ornament upon thy head* (Ezek. xvi. 12). These things are said of Jerusalem, by which the church as to doctrine is signified; and therefore the crown of ornament is wisdom from the Divine truth or the Word. *In that day shall Jehovah Zabaoth be for a crown of ornament, and for a diadem of comeliness to the remnant of His people* (Isa. xxviii. 5). This is concerning the Lord, because it is said, in that day. The crown of ornament which He shall be, is wisdom; and the diadem of comeliness is intelligence. The remnant of the people are those with whom His church will be. The same is signified by crown and diadem in Isa. lxii. 1, 3; also the same by the plate upon Aaron's mitre (Exod. xxviii. 36, 37); which was also called a coronet. Like-

wise in these passages: *Say unto the king and unto the queen, Humble yourselves, sit down; because the adornment of your head is come down, the crown of your comeliness* (Jer. xiii. 18). *The joy of our heart hath ceased, the crown of our head has fallen* (Lam. v. 15, 16). *He hath torn away my glory from me, and removed the crown of my head* (Job xix. 9). *Thou hast condemned the crown of thine Anointed unto the earth* (Ps. lxxxix. 39). In these places, by a crown is signified wisdom.

190. *He that overcometh*, signifies those who stand fast in truths from good from the Lord, as is manifest from the series, and so without explanation.

191. *I will make him a pillar in the temple of my God*, signifies that truths from good from the Lord, among those with whom they are, sustain the Lord's church in heaven. By a temple, the church is signified, and by the temple of my God the Lord's church in heaven. Hence it is manifest that by a pillar is signified that which sustains the church and makes it firm, and this is the Divine truth of the Word. In the highest sense, by a temple is signified the Lord as to His Divine Human, in particular as to His Divine truth; but in the representative sense the Lord's church in heaven is signified by the temple, as also the Lord's church in the world. That by the temple in the highest sense the Lord is signified as to His Divine Human, and in particular as to His Divine truth, is manifest from these passages: *Jesus said to the Jews, Destroy this temple, and in three days I will raise it up: He spake of the temple of His body* (John ii. 19, 21). *I saw no temple in the New Jerusalem, for the Lord God Almighty is the temple of it, and the Lamb* (Apoc. xxi. 22). *Behold, the Lord shall suddenly come to His temple, and the angel of the covenant whom ye seek* (Mal. iii. 1.) *I will bow myself down towards the temple of Thy holiness* (Ps. cxxxviii. 2). *I will look again unto the temple of Thy holiness; and my prayer came unto Thee, unto the temple of Thy holiness* (Jonah

ii. 4, 7). *Jehovah is in the temple of His holiness* (Hab. ii. 20). The temple of the holiness of Jehovah, or the Lord, is His Divine Human; for the bowing, the looking, and the praying are to this, and not to the temple alone, for this is not holy in itself. It is called the temple of holiness, because holiness is predicated of the Divine truth (n. 173). By *the temple that sanctifies the gold* (Matt. xxiii. 16, 17), nothing else is meant but the Lord's Divine Human. That by the temple in the representative sense the Lord's church in heaven is signified, is manifest from these passages: *The voice of Jehovah out of the temple* (Isa. lxvi. 6). *A great voice came forth out of the temple of heaven* (Apoc. xvi. 17). *The temple of God was opened in heaven, and there was seen in the temple the ark of His covenant* (Apoc. xi. 19). *The temple of the tabernacle of the testimony in heaven was opened; and the seven angels went forth out of the temple; and the temple was filled with smoke from the glory of God* (Apoc. xv. 5, 6, 8). *I called unto Jehovah, and cried unto my God; He heard my voice out of His temple* (Ps. xviii. 6). *I saw the Lord sitting upon a high and lofty throne, and His skirts filled the temple* (Isa. vi. 1). That the temple signifies the church in the world, is manifest from these: *Our house of holiness has become a conflagration* (Isa. lxiv. 11). *I will shake all nations, that I may fill this house with glory: the glory of the latter house shall be greater than of the former* (Hag. ii. 7, 9). The church to be established by the Lord is described by the new temple in Ezekiel xl. to xlviii.; and is meant by the temple which the angel measured (Apoc. xi. 1); and so in other places; as Isa. xliv. 28; Jer. vii. 2–4, 9–11; Zech. viii. 9. *The disciples came to Jesus, to show Him the buildings of the temple; and Jesus said unto them, Verily I say unto you, there shall not be left stone upon stone, which shall not be thrown down* (Matt. xxiv. 1, 2; Mark xiii. 1–5; Luke xxi. 5–7). By the temple is here signified the church of this day; and by its destruction till

there should not be one stone upon another, is signified the end of that church, that there would not be any truth then remaining. For when the disciples spoke with the Lord concerning the temple, the Lord foretold the successive states of that church, even to its end, or the consummation of the age; and by the consummation of the age is meant its last time, which is at this day. This is represented by that temple's being destroyed to its foundation. The temple signifies these three things, namely, the Lord, the church in heaven, and the church in the world; because these three make one, they cannot be separated; consequently the one cannot be understood without the other. He, therefore, who separates the church in the world from the church in heaven, and the latter and the former from the Lord, is not in the truth. The church in heaven is here meant by the temple, because the church in the world is treated of directly after.

192. *And he shall no more go out*, signifies that they will remain therein for ever, as is manifest without explanation.

193. *And I will write upon him the name of My God*, signifies that the Divine truth will be written in their hearts. To write upon any one signifies to inscribe so that it may be in him as his; and the name of My God signifies the Divine truth. Something shall here be said concerning this, that *My God* is the Divine truth. In numberless places in the Word of the Old Testament it is said Jehovah God; also separately, sometimes Jehovah and sometimes God: and by Jehovah is meant the Lord as to the Divine good, and by God the Lord as to the Divine truth: or, what is the same, by Jehovah is meant the Lord as to the Divine love, and by God the Lord as to the Divine wisdom. Both are mentioned on account of the heavenly marriage in every thing of the Word; which is the marriage of love and wisdom, or the marriage of good and truth; concerning which marriage see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 80-90)

But in the Word of the New Testament it is not said Jehovah God, but the Lord God; for the Lord, like as Jehovah, signifies the Divine good or the Divine love. From this it may be evident, that by the name of My God is signified the Lord's Divine truth. That name, when spoken of the Lord, is all that by which He is worshipped, may be seen above (n. 81): and all that by which He is worshipped has reference to Divine good and Divine truth. As it is not known what is meant by these words of the Lord, *Father, glorify Thy name: thencame a voice out of heaven, I have both glorified it, and will glorify it again* (John xii. 28), it shall be told. When the Lord was in the world, He made His Human the Divine truth, which is also the Word; and when He went out of the world, He fully united the Divine truth to the Divine good which was in Him from conception. For the Lord glorified, that is, made Divine, His Human, as He makes a man spiritual. For He first implants truth from the Word in the man, and afterwards unites them to good; and by that union the man is made spiritual.

194. *And the name of the city of My God,the New Jerusalem*, signifies that the doctrine of the New Church will be written in their hearts. By the New Jerusalem the New Church is signified; and by it, when it is called a city, is signified the New Church as to doctrine: therefore, by writing upon him the name of the city of My God, the New Jerusalem, is signified that the doctrine of the New Church will be inscribed upon them. That by Jerusalem the church is signified, and by it as a city the church as to doctrine, may be seen below (n. 880, 881). Doctrine is signified by a city, because by a land, and in particular by the land of Canaan, the church in the whole aggregate is signified; and hence by the inheritances into which the land of Canaan was divided, the various things of the church are signified; and by the cities in them, its doctrines. From this it is, that by cities, where they are named in the

Word, nothing else is understood by the angels; which has also been testified to me by much experience. This is the same as with the signification of mountains, hills, valleys, fountains, and rivers, which all signify such things as are of the church. That cities signify doctrines, may in some degree be evident from the following passages: *The land shall be emptied, the land shall be confounded, the land shall be profaned, the empty city shall be broken, the remnant in the city is a waste, and the gate shall be beaten down even to destruction* (Isa. xxiv. 3, 4, 10, 12). *The lion has come up from the thicket, to reduce the land to a waste; thy cities shall be destroyed; I saw Carmel a wilderness, and her cities desolate: the land shall mourn; the whole city shall flee, being deserted* (Jer. iv. 7, 26–29). The land here is the church, and the city is its doctrine. Thus is described the devastation of the church by the falsities of doctrine. *The waster shall come upon every city, and no city shall escape, and the valley shall perish, and the plain be destroyed* (Jer. xlviii. 8). In like manner, *Behold, I have made thee a fortified city against the whole land* (Jer. i. 18). This was said to the prophet, because by a prophet the doctrine of the church is signified (n. 8). *In that day it shall be sung in the land of Judah, We have a strong city; salvation will He put for walls and bulwarks* (Isa. xxvi. 1). *The great city was divided into three parts, and the cities of the nations fell* (Apoc. xvi. 19). *The prophet saw upon a high mountain the structure of a city to the south, and an angel measured the wall, the gates, the chambers, the porch of the gate; and the name of the city was Jehovah there* (Ezek. xl., and the following chapters). *A river, whose streams made glad the city of God* (Ps. xlvi. 5). *I will confound Egypt with Egypt, that city may fight against city, and kingdom against kingdom* (Isa. xix. 2). *Every kingdom divided against itself is desolated, and every city divided against itself shall not stand* (Matt. xii. 25). In these passages by cities in the spiritual sense are meant doctrines; as also Isa. vi. 11; xiv.

12, 17, 21; xix. 18, 19; xxv. 1–3; xxxiii. 8, 9; liv. 3; lxiv. 10; Jer. vii. 17, 34; xiii. 18, 19; xxxii. 42, 44; xxxiii. 4; Zeph. iii. 6; Ps. xlviii. 2; Ps. lv. 9; Ps. cvii. 4, 7; Matt. v. 14, and elsewhere. From the signification of a city it may be evident what is meant by the cities in this parable of the Lord: A nobleman going away to receive for himself a kingdom, gave his servants pounds to trade with: when he returned, he called the servants: the first approached, saying, "Thy pound hath gained ten pounds;" to whom he said, "Good servant, have authority over ten cities:" and the second came, saying, "Thy pound hath gained five pounds;" to whom he said, "Be thou over five cities" (Luke xix. 12–19). By cities here also doctrines or truths of doctrine are signified, and by being over them is to be intelligent and wise, and thus to give power over them is to give intelligence and wisdom: ten signifies much, and five some. That by trading and gaining is meant to procure to one's self intelligence by the use of one's faculties, is manifest. That the holy city Jerusalem signifies the doctrine of the New Church, is plainly manifest from the description of it (Apoc. xxi.); for it is described as to its dimensions, its gates, and the wall and its foundations; which, when Jerusalem signifies the church, can signify nothing else but what is of its doctrine. From nothing else is the church a church. Because the church as to doctrine is meant by the city Jerusalem, it is therefore called *the city of truth* (Zech. viii. 3, 4); and in many places *the holy city;* and this because holy is predicated of truths from the Lord (n. 173).

195. *Which cometh down out of heaven from My God,* signifies which will be from the Lord's Divine truth, such as it is in heaven. Since by My God the Divine truth is signified (n. 193), it follows that by coming down out of heaven from My God, when it is said by the Lord, and of the doctrine of the New Church, is signified, which will be from the Lord's Divine truth, such as it is in heaven.

196. *And My new name*, signifies the worship of the Lord alone, with new things which were not in the former church. That by the Lord's name is signified all that by which He is worshipped, may be seen above (n. 81); here, therefore, the worship of the Lord alone, with new things which were not in the former church. That the worship of the Lord alone is in the New Church, is manifest from chapter xxi. vers. 9, 10; where that church is called the *Lamb's wife*. That there are new things in that church, is manifest from chapter xxi. vers. 5; where it is said, *Behold, I make all things new*. These, therefore, are signified by My new name, which will be written upon them.

197. *He that hath an ear, let him hear what the Spirit saith unto the churches*, signifies that he who understands should obey what the Divine truth of the Word teaches to those who will be of the New Church, which is the New Jerusalem; as above (n. 87).

198. *And unto the angel of the church of the Laodiceans write*, signifies to and concerning those in the church, who believe sometimes from themselves, and sometimes from the Word, and so profane holy things. But of these something preliminary must be said. There are found in the church those that believe and do not believe; they believe that there is a God, that the Word is holy, that life is eternal, and more things which are of the church and its doctrine: and still they do not believe. They believe them when they are in their natural sensual, but they do not believe when they are in their natural rational: they thus believe when they are in externals, consequently when they are in society and conversation with others; but they do not believe when they are in their internals, consequently when they are not in society with others, and then in converse with themselves. Of these it is said, that they are neither cold nor hot, and that they are to be spewed out.

199. *These things saith the Amen, the faithful and true witness*, signifies the Lord as to the Word, which is the

Divine truth from Him. That Amen is the Divine confirmation from the truth itself, which is the Lord, and thus from the Lord, may be seen above (n. 23): and that the faithful and true witness, when speaking of the Lord, is the Divine truth which is from Him in the Word (n. 6, 16). Whether you say that the Lord testifies of Himself, or that the Word testifies of Him, it is the same; since the Son of Man, who here speaks to the churches, is the Lord as to the Word (n. 44). These things are premised to this church, because those in the church are here treated of, who believe both from themselves and from the Word; and they who believe from the Word, believe from the Lord.

200. *The beginning of the work of God*, signifies the Word. That the Word is the beginning of the work of God, has not yet been known in the church, because these things in John have not been understood: *In the beginning was the Word, and the Word was with God, and the Word was God: all things were made by Him, and without Him was nothing made that was made. In Him was life, and the life was the light of men. He was in the world, and the world was made by Him; but the world knew Him not. And the Word was made flesh, and dwelt among us; and we beheld His glory, the glory as of the only-begotten of the Father* (i. 1–14). He who understands these words as to their interior sense, and at the same time compares them with the things that are written in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, as also with some which are in the *Doctrine of the New Jerusalem concerning the Lord*, can see that the Divine truth itself, in the Word which had before been in this world, spoken of n. 11, which also is in this Word which exists at the present day, is meant by the Word which was in the beginning with God, and which was God: yet not the Word as to the words and letters of language, but as to its essence and life, which is from the inmost in the senses of its words

and letters. From this life the Word vivifies the affections of the will of the man who reads it in a holy state, and from the light of that life enlightens the thoughts of his understanding: wherefore it is said in John, *In the Word was life, and the life was the light of men* (i. 4). This the Word does, because the Word is from the Lord and concerning the Lord, and thus the Lord. All thought, speech, and writing derives its essence and life from him who thinks, speaks, and writes: the man with his quality is in them; but the Lord alone is in the Word. But no one feels and perceives the Divine life in the Word but he who is in the spiritual affection for truth when he reads it, for he is in conjunction with the Lord through the Word: there is something inmostly affecting the heart and the spirit, which flows into the understanding with light, and testifies. The same as in John, is signified by these words in the first chapter of Genesis: *In the beginning God created the heaven and the earth; and the Spirit of God moved itself upon the face of the waters: and God said, Let there be light, and there was light* (ver. 1–3). The Spirit of God is the Divine truth, and so too the light: the Divine truth is the Word; and therefore, when the Lord calls Himself the Word, He also calls Himself the Light (John i. 4, 8, 9). The same is also meant by these words in David: *By the Word of Jehovah were the heavens made, and all the host of them by the breath of His mouth* (Ps. xxxiii. 6). In fine, without the Divine truth of the Word, which in its essence is the Divine good of the Divine love and the Divine truth of the Divine wisdom of the Lord, a man cannot have life. Through the Word there is conjunction of the Lord with man, and of man with the Lord; and through that conjunction there is life. There must be something from the Lord, which can be received by man, by means of which there may be conjunction, and thence eternal life. It may be evident from these things that by the beginning of the work of God the Word is

meant, and if you are willing to believe it, the Word such as it is in the literal sense; for this sense is the complex of its interior sanctities, as has been abundantly shown in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*. And what is wonderful, the Word is so written that it communicates with the universal heaven, and in its particulars with every society there; which it has been given me to know by living experience: concerning which elsewhere. That the Word is such in its essence, is manifest also from these words of the Lord: *The words which I speak unto you are spirit, and are life* (John vi. 63).

201. *I know thy works*, signifies that the Lord sees all their interiors and exteriors at once; as above (n. 76).

202. *That thou art neither cold nor hot*, signifies that they who are such sometimes deny that the Word is Divine and holy, and sometimes acknowledge it. At one time to deny in one's self and at another to acknowledge the holiness of the Word, is to be neither cold nor hot; for they are against the Word, and also for the Word. They are also the same in regard to God; they now deny and now acknowledge Him; and the same in regard to all the things of the church; consequently they are now with them that are in hell, and now with those who are in heaven. They fly upward and downward as between the two; and whither they fly, thither they turn their faces. Such do those become, who have confirmed in themselves that there is a God, that there is a heaven and a hell, and that there is eternal life; and afterwards recede. When the former confirmation returns, they acknowledge; but when it does not return, they deny. The reason that they recede is that they afterwards think only of themselves and the world, being continually ambitious to be supereminent; and thereby they immerse themselves in their selfhood: thus hell swallows them up.

203. *Would that thou wert cold or hot*, signifies that it is better that they should either deny from the heart the holy

things of the Word and of the church, or from the heart acknowledge them. The reason will be told in the paragraph following.

204. *Therefore because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth*, signifies profanation, and thence separation from the Lord. By *I will spew thee out of My mouth* is signified to be separated from the Lord; and to be so separated from the Lord is not to be in heaven nor in hell, but in a separate place, deprived of human life, where there are nothing but fantasies. The reason is, that they have mingled truths with falsities and goods with evils, and thus holy things with profane, so that they cannot be separated: and as the man cannot then be prepared, so as to be either in heaven or in hell, the whole of his rational life is rooted out, the ultimates of life remaining, which, when separated from the interiors of life, are mere fantasies. Concerning the state and lot of these, more may be seen in the *Angelic Wisdom concerning the Divine Providence* (n. 226–228, 231); which will suffice for information respecting them. It is said of these that they are spewed out, because the World of Spirits, which is midway between heaven and hell, — into which every man first comes after death, and is there prepared, — corresponds to the stomach, in which all the things that are put in are prepared, either to become blood and flesh, or to become excrement and urine. The latter have correspondence with hell, but the former with heaven. Yet the things that are spewed out of the stomach, are those which have not been separated, but mixed together. On account of this correspondence, to be spewed out and spewing are mentioned in the following passages: *Drink and be made drunk, that thy foreskin may be revealed; the cup of Jehovah shall go around to thee, that disgraceful spewing may be upon thy glory* (Hab. ii. 15, 16). *Make Moab drunk, that he may clap the hands in his spewing* (Jer. xlviii. 26). *All tables are full of the spewing of emptying;*

what one shall He teach knowledge? (Isa. xxviii. 8, 9): besides other places, as in Jer. xxv. 27; Lev. xviii. 24, 25, 28. That tepid water excites vomiting is also from correspondence.

206. *Because thou sayest, I am rich, and increased in goods*, signifies that they believe themselves to possess in all abundance the knowledges of truth and good which are of the church and of heaven. To be rich and increased in goods, signify nothing else here but fully to know and understand such things as are of the church and heaven, which are called spiritual and theological, because these are here treated of. Spiritual riches and resources are nothing else. They that believe from themselves, and not from the Lord through the Word, also believe that they know and understand all things. The reason is, because their spiritual mind is closed up, and only the natural mind open; and this mind, without spiritual light, sees no otherwise. That by riches and wealth in the Word spiritual riches and wealth are signified, which are the knowledges of truth and good, is manifest from these passages: *In thy wisdom and in thy intelligence thou madest to thyself weal h; gold and silver was in thy treasures; by the multiplication of thy wisdom thou hast multiplied to thyself wealth* (Ezek. xxviii. 4, 5). This is said of Tyre, by which the church as to the knowledges of truth and good is signified. In like manner, *The daughter of Tyre shall bring thee a present; O daughter of the king, the rich peoples shall entreat thy favor* (Ps. xlv. 12). *Jehovah will impoverish Tyre; He will shake off her wealth into the sea* (Zech. ix. 4). *O Tyre, they shall plunder thy wealth* (Ezek. xxvi. 12). *Ashur said, By the strength of my hand I have done it, and by my wisdom, because I am intelligent; whence I will plunder the treasures of the peoples, my hand shall find the wealth of the peoples* (Isa. x. 13, 14). By Ashur the rational is signified; here that it perverts the goods and truths of the church, which are the treasures and wealth of the peoples,

which he will plunder. *I will give thee the treasures of darkness, and the hidden wealth of the lurking-places* (Isa. xlv. 3). *Blessed is the man that feareth Jehovah; wealth and riches are in his house, and his justice endureth forever* (Ps. cxii. 1, 3). *God hath filled the hungry with good things, and the rich He hath sent away empty* (Luke i. 53). *Woe unto you that are rich, for ye have received your joy; woe unto you that are filled, for ye shall hunger* (Luke vi. 24, 25). By the rich are here meant those who possessed the knowledges of truth and good because they had the Word, who were the Jews: the same by the *rich man, who was clothed in purple and fine linen* (Luke xvi. 19). The same by the rich and by riches elsewhere, as Isa. xxx. 6; Jer. xvii. 11; Mic. iv. 13; vi. 12; Zech. xiv. 14; Matt. xii. 35; xiii. 44; Luke xii. 21.

207. *And I have need of nothing*, signifies that they have no need of more knowledge and wisdom and from any other source, as is manifest from the things said above, because it is a consequence.

208. *And knowest not that thou art wretched*, signifies that they do not know that all the things that they know and think concerning the truths and goods of the church do not at all cohere, and that they are walls of loose stones. By wretchedness is here signified incoherence, and thus by wretched, one who thinks about the things of the church without coherence. The reason is, because they of whom these things are said, now deny God, heaven, eternal life, and the holiness of the Word, and now acknowledge them; hence what they build up with one hand, they destroy with the other. They are thus like them that build a house, and soon pull it down; or like those who array themselves in becoming garments, and soon tear them off: wherefore their houses are rubbish, and their garments rags. Such is all that they think about the church and heaven; but this they do not know. These things are meant by wretchedness also in the following places: *Thy wisdom and thy*

knowledge hath seduced thee, when thou saidst in thy heart, I, and none besides, therefore shall wretchedness fall upon thee (Isa. xlvii. 10, 11). *Wretchedness shall come upon wretchedness; the king shall mourn, and the prince shall be clothed with astonishment* (Ezek. vii. 26, 27). The king who shall mourn, and the prince who shall be clothed with astonishment, are they who are in the truths of the church. *The right is not in their mouth, wretchedness is in the midst of them* (Ps. v. 9). Similar things are signified by the walls of loose stones (Jer. xlix. 27; Ezek. xiii. 10, 11; Hos. ii. 6).

209. *And miserable and poor,* signifies that they are without truths and goods. By the miserable and the poor in the spiritual sense of the Word are meant those who are without the knowledges of truth and good; for they are spiritually miserable and poor. They are also meant by them in the following passages: *I am miserable and poor, O Lord; remember me* (Ps. xl. 17; lxx. 5). *O Jehovah, incline Thine ear, and answer; for I am miserable and poor* (Ps. lxxxvi. 1). *The wicked draw the sword, and bend their bow, to cast down the miserable and the poor* (Ps. xxxvii. 14). *The wicked persecuteth the miserable and the poor, and the dejected in heart, to slay him* (Ps. cix. 16). *God will judge the miserable of the people; He will keep the sons of the poor; He will deliver the poor that crieth, and the miserable* (Ps. lxxii. 4, 12, 13). *Jehovah delivereth the miserable from him that is stronger than he, and the poor from them that spoil him* (Ps. xxxv. 10). *The wicked plotteth evil deeds to destroy the miserable by the words of a lie, even when the poor speaketh judgment* (Isa. xxxii. 7). *The miserable shall have joy in Jehovah, and the poor among men shall exult in the Holy One of Israel* (Isa. xxix. 19). *Blessed are the poor in spirit, for theirs is the kingdom of the heavens* (Matt. v. 3: besides other places, as Isa. x. 2; Jer. xxii. 16; Ezek. xvi. 49; xviii. 12; xxii. 29; Am. viii. 4; Ps. ix. 19; Ps. lxix. 32, 33; Ps. lxxiv. 21; Ps. cix. 22; Ps. cxl. 12; Deut. xv. 11; xxiv. 14; Luke xiv. 13, 21, 23). By

the miserable and the poor are chiefly meant those who are not in the knowledges of truth and good, and yet desire them; since by the rich are meant those who possess the knowledges of truth and good (n. 206).

210. *And blind and naked*, signifies that they are without the understanding of truth and the will of good. By the blind in the Word are meant they that are without truths, either from lack of them in the church, and thus from ignorance, or from not understanding them; and by the naked they are meant who hence are without goods: for all spiritual good is procured by truths. No others are meant by the blind in the following places: *Then shall the deaf in that day hear the words of the book, and the eyes of the blind shall see out of thick darkness* (Isa. xxix. 18). *Behold, your God shall come; then shall the eyes of the blind be opened* (Isa. xxxv. 4, 5). *I will give thee for a light of the nations, to open the blind eyes* (Isa. xlii. 6, 7). *I will lead the blind into a way which they knew not: I will make their darkness light* (Isa. xlii. 16). *Bring out the blind people that have eyes, and the deaf that have ears* (Isa. xliii. 8). *His watchmen are all blind, and know not how to understand* (Isa. lvi. 10, 11). *He hath blinded their eyes, and hardened their heart, that they may not see with the eyes, and understand with their heart* (John xii. 40). *Jesus said, For judgment came I into the world, that they that see not may see, and they that see may be made blind* (John ix. 39). *Blind leaders, fools and infatuated* (Matt. xxiii. 16, 17, 19, 24). *Blind leaders of the blind* (Matt. xv. 14; Luke vi. 39). On account of the signification of blind and blindness, it was forbidden to offer the blind in sacrifice (Lev. xxi. 18; Deut. xv. 21). They were not to put a stumbling-block before the blind (Lev. xix. 14). He was cursed, who made the blind to wander (Deut. xxvii. 18). Respecting the signification of naked and nakedness, see below (n. 213).

211. *I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich*, signifies admonition to procure to

themselves the good of love from the Lord through the Word, that they may be wise. For to buy signifies to procure to one's self; of Me signifies from the Lord through the Word; gold signifies good, and gold tried in the fire the good of heavenly love; and to be enriched therefrom signifies to understand and be wise. Gold signifies good, because the metals in their order signify such things as are of good and truth; gold celestial and spiritual good, silver the truth of those goods, brass natural good, and iron natural truth. These are signified by the metals of which the statue of Nebuchadnezzar consisted, the head of which was gold, the breast and arms silver, the belly and thighs brass, the legs iron, and the feet part iron and part clay (Dan. ii. 32, 33); by which are represented the successive states of the church as to the good of love and the truth of wisdom. Because the states of the church succeeded each other in this manner, the ancients therefore gave similar names to the periods, calling them the golden, the silver, the brazen, and the iron ages; and by the golden age they meant the first period, when the good of celestial love reigned. Celestial love is love to the Lord from the Lord: from this love they then had wisdom. That gold signifies the good of love, see below (n. 913).

212. *And white garments, that thou mayest be clothed,* signifies that they should procure for themselves the genuine truths of wisdom. That garments signify truths clothing good, may be seen above (n. 166); and that white is predicated of truths (n. 167): hence white garments signify the genuine truths of wisdom; and this because gold purified in the fire signifies the good of heavenly love, and the truths of this love are the genuine truths of wisdom.

213. *That the shame of thy nakedness do not appear,* signifies lest the good of celestial love should be profaned and adulterated. No one can know what the shame of nakedness signifies, except he who knows that the members of generation in both sexes, also called the genitals,

correspond to celestial love. That there is a correspondence of man and all his members with the heavens, may be seen in the work on *Heaven and Hell*, published at London in the year 1758 (n. 87–102); and that the genitals correspond to celestial love, in the *Heavenly Arcana*, also published at London (n. 5050–5062). Now because those members correspond to celestial love, which is the love of the third or inmost heaven, and a man is born of his parents into loves opposite to that love, it is manifest that if he does not procure to himself from the Lord the good of love and the truth of wisdom, which are signified by the gold tried in the fire, and by the white garments, he must appear in the opposite love, which in itself is profane. This is signified by uncovering the nakedness, and manifesting the shame of it, in the following passages: *Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame* (Apoc. xvi. 15). *Daughter of Babylon and of Chaldea, sit on the earth; uncover thy locks, uncover the thigh, pass over the streams; let thy nakedness be uncovered, and let thy reproach also be seen* (Isa. xlvii. 1–3). *Woe to the city of bloods, because of the multitude of her whoredoms: I will uncover the skirts upon thy face, and will show the nations thy nakedness, and the kingdoms thy disgrace* (Nah. iii. 1, 4, 5). *Contend with your mother, lest perchance I set her naked* (Hos. ii. 2, 3). *When I passed by thee, I covered thy nakedness, and washed thee, and clothed thee: but thou committedst whoredom; not recollecting thy youth, when thou wast naked and stripped bare; therefore thou hast revealed thy nakedness* (Ezek. xvi. 6, and following verses). *Jerusalem hath grievously sinned; therefore all speak ill of her, because they saw her nakedness* (Lam. i. 8). By Jerusalem, of which these things are said, the church is meant; and by committing whoredom is signified to adulterate and falsify the Word (n. 134). *Woe to him that maketh his companion drink, making him drunk, that thou mayest look upon his nakedness: drink*

also thyself, that thy foreskin may be uncovered (Hab. ii. 15, 16). He who knows what nakedness signifies can understand what is signified by the case of Noah, when he lay drunk with wine naked in the midst of his tent, and Ham saw and laughed at his nakedness, and Shem and Japhet covered his nakedness, turning away their faces lest they should see it (Gen. ix. 21–23): also why it was ordained that Aaron and his sons should not go up by steps upon the altar, lest their nakedness should be uncovered (Exod. xx. 26): as also, that they should make for them breeches of linen to cover the flesh of their nakedness, and that they should be upon them when they went up to the altar, and that otherwise they should carry their iniquity, and should die (Exod. xxviii. 42, 43). By nakedness in these passages are signified the evils into which a man is born, which, because they are opposite to the good of heavenly love, are in themselves profane; which are not removed except by truths, and by a life according to them: linen also signifies truth (n. 671). By nakedness is also signified innocence, and likewise ignorance of good and truth; innocence in this passage: *They were both naked, the man and his wife, and had no cause for shame* (Gen. ii. 25): ignorance of good and truth in this: *This is the fast which I choose; to break bread to the hungry; and when thou seest the naked, to cover him* (Isa. lviii. 6, 7). *Let him give his bread to the hungry, and cover the naked with a garment* (Ezek. xviii. 7). *I hungered, and ye gave Me to eat; I was naked, and ye clothed Me* (Matt. xxv. 35, 36).

214. *And anoint thine eyes with eye salve, that thou mayest see*, signifies that the understanding may be healed, lest genuine truths of wisdom be profaned and falsified. That the understanding is signified by the eyes, and intelligence and wisdom by the sight of the eyes, may be seen in n. 48; and since its medicine is signified by eye salve, it follows that by *anoint thine eyes with eye salve* is signified to heal the understanding, that it may see truths, and be

wise; and unless this is done, genuine truths of the Word are profaned and adulterated.

215. *As many as I love, I rebuke and chasten*, signifies that those of them who do thus are loved by the Lord, and that then they cannot but be let into temptations, that they may fight against themselves. That this is the sense of these words is manifest; for it is said, *As many as I love*, by whom are meant they who buy of the Lord gold purified in the fire, and who anoint their eyes with eye salve, that they may see. It is said, *I rebuke and chasten*, by which is meant temptation as to the falsities and evils; by rebuking, temptation as to falsities; and by chastening, temptation as to evils. They who are here treated of cannot but be let into temptations, since without them denials of and confirmations against Divine truths cannot be extirpated. Temptations are spiritual combats against the falsities and evils in one's self, and thus against one's self. Furthermore, what temptations are, whence they are, and what good they effect, may be seen in the work on *the New Jerusalem and its Heavenly Doctrine*, published at London in the year 1758 (n. 187–201).

216. *Be zealous, therefore, and repent*, signifies that this should be done from affection for truth and aversion to falsity. It is here said, *Be zealous*, because it was said above (vers. 15), *I would thou wert cold or hot*, here that they should be hot; for zeal is spiritual heat, and spiritual heat is the affection of love; here the affection of the love of truth: and he who acts from the affection of the love of truth, acts also from an aversion to falsity; for which reason these things are signified by repent. Zeal in the Word, when the Lord is spoken of, signifies love and wrath: love, John ii. 17; Ps. lxix. 9; Isa. xxxvii. 32; lxiii. 15; Ezek. xxxix. 25; Zech. i. 14; viii. 2: wrath, Deut. xxxii. 16, 21; Ps. lxxix. 5, 6; Ezek. viii. 18; xxiii. 25; Zeph. i. 18; iii. 8. But zeal with the Lord is not wrath; it only appears in externals as if it were; interiorly it is love. The reason

that it appears in externals as if it were wrath is that it appears as if the Lord was wrathful when He reproves man, especially when his evil punishes him; which is permitted from love, that his evil may be removed. He is altogether like a parent, who, if he loves his children, permits chastisement in order to remove their evils. From these things it is manifest why Jehovah calls Himself jealous (Deut. iv. 24; v. 9, 10; vi. 14, 15).

217. *Behold, I stand at the door and knock*, signifies that the Lord is present to every one in the Word, and is earnest there to be received, and teaches how. Words similar to these are said by the Lord in Luke: *Ye shall be like unto men that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh, they may open unto Him immediately* (xii. 36). That a door signifies admission and entrance may be seen above (n. 176).

218. *If any one hear My voice, and open the door*, signifies he who believes the Word, and lives according to it. To hear the voice is to believe the Word, for the Divine truth of the Word is the voice of Jehovah (n. 37, 50): and to open the door is to live according to it; since the door is not opened, and the Lord received, by only hearing the voice, but by living according to it: for the Lord says, *He that hath My commandments, and doeth them, I will manifest Myself to him, and will come unto him, and make My abode with him* (John xiv. 21–24). That a man ought to open the door as of himself, by shunning evils as sins, and doing goods, is shown in the *Doctrine of Life for the New Jerusalem;* and that it is so, is also manifest from the Lord's words here, *If any one open;* also from His words, Luke xii. 36.

219. *I will come in unto him, and will sup with him, and he with Me*, signifies that the Lord conjoins Himself to them and them to Himself. To come in and sup with him, signifies to conjoin Himself to him: and because there must be reciprocity that there may be conjunction, it is

also said, *and he with Me.* That being conjoined is signified by coming in and supping, is manifest from the Holy Supper instituted by the Lord; by which is effected the Lord's presence with those who hear His voice, that is, who believe the Word; but conjunction with them that live according to the Word. To live according to the Word is to repent and believe on the Lord. It is said to sup, and the Lord's Supper, because supper takes place in the evening; and by the evening the last period of the church is signified: on which account, when the Lord departed out of the World, and then was the last period of the church, He supped with the disciples, and instituted the sacrament of the Supper. That evening signifies the last period of an old church, and morning the first of a new church, may be seen above (n. 15).

220. *To him that overcometh*, signifies those who are in conjunction with the Lord by a life according to His precepts in the Word, as is manifest from what is said above.

221. *Will I grant to sit with Me on My throne*, signifies that they will have conjunction with the Lord in heaven. That the Lord's throne is heaven, may be seen above (n. 14); and therefore to sit with the Lord on His throne signifies conjunction with Him in heaven.

222. *As I overcame, and sit with My Father on His throne*, signifies as He and the Father are one, and are heaven. That the Father and the Lord are one, is fully shown in the *Doctrine of the New Jerusalem concerning the Lord;* also elsewhere that heaven is not heaven from what belongs to the angels, but from the Divine of the Lord, which is in the angels and with them: on which account by this, *as I sit with the Father on His throne*, is signified as He and the Father are one, and are heaven. Throne is heaven (n. 14, 221). As I overcame, signifies that by the temptations admitted into His Human, and by the last of them, which was the passion of the cross,

also by fulfilling all the things of the Word, He conquered the hells and glorified His Human, that is, united it to His Divine, which was in Him from conception, and is called Jehovah the Father: on which subjects see the foremen-tioned *Doctrine of the New Jerusalem concerning the Lord* (n. 8–14, 29–36); and also above (n. 67). The reason that the Lord says, *To him that overcometh will I grant to sit with Me on my throne, as I overcame and sit with My Father on His throne*, is that the Lord's union with the Father, that is, with His Divine in Himself, had for its end that man might be conjoined to the Divine which is called the Father in the Lord, because it is impossible that a man may be conjoined to the Divine of the Father immediately, but mediately through His Divine Human, which is the Divine natural: on which account the Lord says, *No one hath seen God at any time; the only-begotten Son who is in the bosom of the Father, He hath brought Him forth* (John i. 18). And again: *I am the way, the truth, and the life: no one cometh to the Father but by Me* (John xiv. 6). The conjunction of the Lord with man is by His Divine truth; and this in a man is the Lord's, and thus the Lord; and is not at all the man's, and thus not the man. The man indeed feels it as his; yet it is still not his, for it is not united to him, but is adjoined. It is otherwise with the Divine of the Father. This is not adjoined, but united, to the Lord's Human, as the soul is to its body. He who understands this can understand the following words of the Lord: *He that abideth in Me, and I in him, beareth much fruit; for without Me ye can do nothing* (John xv. 5). *In that day ye shall know that I am in My Father, and ye in Me, and I in you* (John xiv. 20). And this: *Sanctify them in Thy truth; Thy Word is truth: for them I sanctify Myself, that they also may be sanctified in the truth: that they all may be one, as Thou, Father, art in Me, and I in Thee; that they also may be one in Us: I in them, and Thou in Me* (John xvii. 17, 19, 21, 23).

223. *He that hath an ear, let him hear what the Spirit saith unto the churches,* signifies that he who understands should obey what the Divine truth of the Word teaches to those who will be of the New Church, which is the New Jerusalem; as above (n. 87).

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224. To these things I will add this Relation. I saw an assembly of spirits, all upon their knees, praying to God, that He would send angels to them, with whom they might speak face to face, and to whom they might open the thoughts of their hearts; and when they rose, there were seen three angels in fine linen standing in their presence. And they said, "The Lord Jesus Christ has heard your prayers, and has therefore sent us to you. Open to us the thoughts of your heart." And they answered, "The priests have told us that in theological matters not the understanding, but faith, has efficacy; and that intellectual faith is not profitable to any one in those things, because it springs from the man. We are Englishmen, and we have heard many things from our sacred ministry, which we believed: but when we have spoken with others, who also called themselves Reformed, and with others who called themselves Roman Catholics, and again with sectarians, they all appeared to us learned, and yet in many things not one agreed with another; and still they all said 'Believe us;' and some, 'We are God's ministers, and we know.' Yet as we knew that the Divine truths which are called those of faith, and are those of the church, are not any one's by birthright alone, nor from inheritance, but out of heaven from God; and as they show the way to heaven, and enter the life together with the good of charity, and thus lead to life eternal, we became anxious, and prayed upon our knees to God."

Then the angels answered, "Read the Word, and believe on the Lord, and you will see the truths which must

be of your faith and life. From the Word as from the only fountain all in the Christian world draw their doctrinal tenets." But two of the assembly said, "We have read, but we did not understand." And the angels answered, "You did not go to the Lord, and you have also confirmed yourselves in falsities." And the angels said further, "What is faith without light? and what is thinking without understanding? It is not human. Ravens and magpies even can learn to speak without understanding. We can assure you, that every man, whose soul desires it, can see the truths of the Word in light. There is not found an animal, that does not know the food of its life when he sees it. And man is a rational and spiritual animal. He sees the food of his life, not so much that of his body, but of his soul, which is the truth of faith, if he hungers for it, and seeks it from the Lord. Whatever also is not received by the understanding, does not abide in the memory as to the matter, but only as to the words. Therefore, when we have looked down from heaven into the world, we have not seen any thing, but have only heard sounds, the most of them inharmonious. But we will enumerate a few things which the learned of the clergy have removed from the understanding; not knowing that there are two ways to the understanding, one from the world, and the other from heaven; and that the Lord withdraws the understanding from the world, when He enlightens it. But if the understanding is closed from religion, the way to it from heaven is closed, and then the man sees nothing more in the Word than the blind. We have seen many such, that had sunk into pitfalls; out of which they did not rise. Let examples serve for illustration: Can you not understand what charity is, and what faith is? that charity is to act well with the neighbor, and that faith is to think well concerning God and the essentials of the church? and hence that he who acts well and believes well, that is, who lives well and thinks well, is

saved?" To these things they said that they understood them.

The angels further said, "Do you not understand that a man must repent from sins that he may be saved? and that unless a man repents, he remains in the sins in which he was born? and that to repent is, not to will evils because they are against God, and to search one's self once or twice a year, to see one's evils, to confess them before the Lord, to implore help, to desist from them, and to enter upon a new life? and as far as he does this, and believes on the Lord, so far his sins are remitted?" Some of the company then said, "We understand these things, and so also what the remission of sins is." And they then asked the angels to inform them further; and now especially concerning God, the immortality of the soul, regeneration, and baptism. To these things the angels replied, "We will not say any thing but what you understand; otherwise our discourse falls like rain upon the sand, and into the seeds here, which, however irrigated from heaven, still wither and perish."

And concerning God they said: "All who come into heaven are allotted a place there, and hence eternal joy, according to their idea of God; because this idea reigns universally in all the things of worship. The idea of an invisible God is not determined to any one, nor terminated in any one; for which reason it comes to an end and perishes. The idea of God as a spirit, when spirit is believed to be like ether or wind, is an empty idea. But the idea of God as a Man is the just idea. For God is Divine love and Divine wisdom, with every quality of them; and the subject of these is Man, and not ether or wind. In heaven the idea of God is the idea of the Lord. He is the God of heaven and earth, as He taught. Let your idea of God be similar to ours, and we shall be consociated." When they said these things, their faces shone. Concerning the Immortality of the Soul they said: "Man lives for ever, because he is capable of being conjoined to God by love

and faith: of this every one is capable. That this capability makes the immortality of the soul, you can understand, if you think concerning it a little more deeply."

Concerning Regeneration: "Who does not see that every man has freedom to think of God, and not to think of Him; provided he has been instructed that there is a God? Every one thus has freedom in spiritual things equally as in civil and moral things. This the Lord continually gives to all; on which account one becomes guilty, if he does not think. Man is man from this ability; but a beast is a beast from not having this ability. For which reason a man can reform and regenerate himself as of himself, provided he in heart acknowledges that it is from the Lord. Every one who repents, and believes on the Lord, is being reformed and regenerated. A man must do both as of himself; but the *as of himself* is from the Lord. It is true that the man cannot contribute any thing to this, not in the least: but yet you were not created statues; but you were created men, that you may do this from the Lord as of yourselves. This is the one return of love and faith, which the Lord constantly wishes that man should make to Him. In a word, do of yourselves, and believe that it is from the Lord: you thus do as of yourselves." But the Englishmen then asked whether to do as of himself was implanted in man from creation? An angel answered, "It was not implanted, because to do of one's self is of God alone; but it is continually given, that is, continually adjoined: and so far as the man then does good and believes truth as of himself, he is an angel of heaven; but so far as he does evil and thence believes falsity, which also is as of himself, so far he is an angel of hell. You wonder that this also is as of himself; but still you see it, when you pray to be protected from the devil, lest he should seduce you, lest he should enter into you as he did into Judas, fill you with all iniquity, and destroy both soul and body. But every one becomes guilty, who believes that he does either good

or evil of himself; but he does not become guilty, who believes that he acts as of himself."

Concerning Baptism they said, that it is a spiritual washing, which is reformation and regeneration; and that an infant is reformed and regenerated, when, having become adult, he does the things which the sponsors promised for him, which are two, repentance, and faith in God. For they promise, first, that he shall reject the devil and all his works; and second, that he shall believe in God. All infants in heaven are initiated into these two; but to them the devil is hell, and God is the Lord. Besides, Baptism is a sign before the angels, that a man is within the church. On hearing these things, some of the company said, "These things we understand." But a voice was heard at the side, crying, "We do not understand;" and another voice, "We do not wish to understand." And it was asked from whom those voices came; and it was found that they were from those who had confirmed themselves in falsities of faith, and who wished to be believed as oracles, and thus to be adored. The angels said, "Do not wonder; there are very many such at this day. They appear to us from heaven like carved images, made with such art as to be able to move the lips, and to make sounds like organs; and they do not know whether the breath by which they sound is from hell or from heaven, because they do not know whether a thing is false or true. They reason and reason; they also confirm and confirm: nor in regard to any thing do they see whether it is so. But you may know that human ingenuity can confirm whatever it wishes, even till it appears as if it were so: and therefore heretics can do this; the impious can; yea, atheists can prove that there is no God, but nature alone."

After these things that assembly of Englishmen, enkindled with the desire of being wise, said to the angels, "They speak such various things concerning the Holy Supper, tell us what the truth is." The angels said, "The

truth is, that the man who looks to the Lord and repents, is by that most holy sacrament conjoined to the Lord, and introduced into heaven." But some of the company said, "This is a mystery." And the angels answered, "It is a mystery, but still such as can be understood. The bread and wine do not effect this: there is not any thing holy in them: but material bread and heavenly bread correspond to each other, and so do material wine and heavenly wine; and heavenly bread is the holy of love, and heavenly wine is the holy of faith, both of them from the Lord, and both the Lord. There is thence conjunction of the Lord with man and of man with the Lord; not with the bread and wine, but with the love and faith of the man who had repented: and conjunction with the Lord is also introduction into heaven." And after the angels taught them something concerning correspondence and its effect, they of the assembly said, "Now for the first time we understand." And when they said, we understand, behold, a flaming light descending from heaven consociated them with the angels, and they loved one another.

CHAPTER FOURTH.

1. After these things I saw, and behold, a door opened in heaven: and the first voice which I heard, as of a trumpet speaking with me, said, Come up hither, and I will show thee the things which must be hereafter.

2. And immediately I was in the spirit; and behold, a throne was set in heaven, and upon the throne One sitting.

3. And He that sat was in appearance like a jasper and a sardine stone: and a rainbow was around the throne, in appearance like an emerald.

4. And around the throne were twenty-four thrones; and upon the thrones I saw twenty-four elders sitting arrayed in white garments, and upon their heads golden crowns.

5. And out of the throne proceeded lightnings and thunders and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God.

6. And before the throne was a sea of glass like unto crystal. And in the midst of the throne and around the throne were four animals full of eyes before and behind.

7. And the first animal was like a lion, and the second animal like a calf, and the third animal having a face like a man, and the fourth animal like a flying eagle.

8. And the four animals, each by himself, had six wings about him: and they were full of eyes within: and they had no rest day and night, saying, Holy, holy, holy Lord God Almighty, who was and who is and who is to come.

9. And when the animals gave glory and honor and thanks to Him that sat upon the throne, who liveth for ever and ever,

10. The twenty-four elders fell down before Him that sat upon the throne, and worshipped Him that liveth for

ever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things; and by Thy will they are, and were created.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The arrangement and preparation of all things in heaven for the judgment, which is to be executed from the Word and according to it: also the acknowledgment that the Lord is the only judge.

Contents of each Verse. "After these things I saw, and behold, a door opened in heaven," signifies a manifestation as to the arrangement of the heavens by the Lord for the final judgment, which is to be executed according to His Divine truths in the Word. "And the first voice which I heard, as of a trumpet speaking with me, said, Come up hither," signifies Divine influx, and hence elevation of mind, and manifest perception then. "And I will show thee the things which must be hereafter," signifies revelations as to what is to be before the final judgment, and concerning and after that. "And immediately I was in the spirit," signifies that he was let into a spiritual state, in which what exists in heaven manifestly appears. "And behold, a throne was set in heaven," signifies the judgment in a representative form. "And upon the throne One sitting," signifies the Lord. "And He that sat was in appearance like a jasper and a sardine stone," signifies the appearance of the Lord's Divine wisdom and Divine love in ultimates. "And a rainbow was around the throne in appearance like an emerald," signifies their appearance also around the Lord. "And around the throne were twenty-four thrones; and upon the thrones I saw twenty-four elders sitting," signifies the arrangement of all things

in heaven for the judgment. "Arrayed in white garments," signifies from the Divine truths of the Word. "And they had upon their heads golden crowns," signifies what is of wisdom from love. "And out of the throne proceeded lightnings and thunders and voices," signifies enlightenment, perception, and instruction from the Lord. "And there were seven lamps of fire before the throne, which are the seven spirits of God," signifies the New Church thence in heaven and on earth from the Lord through the Divine truth proceeding from Him. "And before the throne was a sea of glass like unto crystal," signifies the New Heaven from Christians. "And in the midst of the throne and around the throne were four animals," signifies the Lord's Word from firsts to ultimates, and its guards. "Full of eyes before and behind," signifies the Divine wisdom therein. "And the first animal was like a lion," signifies the Divine truth of the Word as to power. "And the second animal like a calf," signifies the Divine truth of the Word as to affection. "And the third animal having a face like a man," signifies the Divine truth of the Word as to wisdom. "And the fourth animal like a flying eagle," signifies the Divine truth of the Word as to knowledges, and hence understanding. "And the four animals, each by himself, had six wings about him," signifies the Word as to its powers and its guards. "And they were full of eyes within," signifies the Divine wisdom in the Word in the natural sense from its spiritual and celestial senses. "And they have no rest day and night, saying, Holy, holy, holy Lord God Almighty," signifies that the Word continually teaches the Lord, and that He alone is God, and hence that He alone is to be worshipped. "Who was and who is and who is to come," signifies the Lord. "And when the animals gave glory and honor and thanks to Him that sat upon the throne," signifies that the Word ascribes all truth and all good and all worship to the Lord who is to judge. "Who liveth for ever and ever,"

signifies that the Lord alone is life, and that eternal life is from Him alone. "The twenty-four elders fell down before Him that sat upon the throne, and worshipped Him that liveth for ever and ever," signifies the humiliation of all in heaven before the Lord. "And cast their crowns before the throne," signifies the acknowledgment that their wisdom is from Him alone. "Saying, Thou art worthy, O Lord, to receive glory and honor and power," signifies the confession that unto the Lord, because He is the Divine truth and the Divine good, the kingdom belongs from merit and justice. "For Thou hast created all things, and by Thy will they are, and were created," signifies that all the things of heaven and the church were made and formed, and that men are reformed and regenerated, from the Lord's Divine love through His Divine wisdom, or from the Divine good through the Divine truth, which also is the Word.

THE EXPLANATION.

225. *After these things I saw, and behold, a door opened in heaven*, signifies a manifestation as to the arrangement of the heavens by the Lord for the final judgment, which is to be executed according to His Divine truths in the Word. By a door opened, when speaking of heaven, is signified admittance, as above (n. 176); here also manifestation, because he says, *I saw, and behold.* And because the things that are related in this chapter were then seen, which are as to the arrangement of the heavens for the final judgment by the Lord, to be executed according to His Divine truths in the Word, therefore by *I saw, and behold, a door opened in heaven*, a manifestation concerning those things is signified.

226. *And the first voice which I heard, as of a trumpet speaking with me, said, Come up hither;* signifies Divine influx, and thence elevation of mind, and manifest percep-

tion then. That a voice, when heard from heaven, is the Divine truth flowing in, may be seen above (n. 37, 50), and thus the Divine influx; and that by a voice like a trumpet is signified manifest perception, see also above (n. 37); and by *Come up hither* is signified elevation of the mind. For in the spiritual world the higher one ascends, into so much the purer light does he come, by which the understanding is by degrees opened; that is, the mind is elevated. Hence it follows also, that he was then in the spirit; by which is meant that he was let into a spiritual state, in which the things in the heavens manifestly appear. That voice was heard like a trumpet because the arrangement of the heavens for the final judgment is treated of; and voices like trumpets are heard in heaven, when convocations and arrangements are made. Therefore also among the sons of Israel, with whom all things were representative of heaven and the church, it was ordained that trumpets of silver should be made, and that the sons of Aaron should sound them, for the convocations, for the journeyings, on days of gladness, on festivals, at the beginnings of the months, over the sacrifices, for a memorial, and for war (Num. x. 1–10). But trumpets and the sounding of them will be spoken of in the explanation of chapter eighth, where the seven angels to whom seven trumpets were given, will be treated of.

227. *And I will show thee the things which must be hereafter*, signifies revelations concerning what is to be before the final judgment, and concerning and after that. These things are signified, because no other subject is treated of in the Apocalypse but the state of the church at its end; and thus concerning what is to be before the final judgment, concerning and after that; as was said above (n. 2).

228. *And immediately I was in the spirit*, signifies that he was let into a spiritual state, in which what exists in heaven manifestly appears. That to be in the spirit is to

be let into a spiritual state from Divine influx, also what a spiritual state is, and its quality, and that a man may in that state see the things that are in the spiritual world as manifestly as in the natural state of the body he sees those which are in this world, may be seen above (n. 36).

229. *And behold, a throne was set in heaven*, signifies the judgment in a representative form. That a throne signifies heaven may be seen (n. 14). That a throne also signifies judgment is manifest from these passages: *When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory* (Matt. xxv. 31, etc.). The final judgment is here treated of. *O Jehovah, thou hast judged me, Thou sattest upon the throne a judge of justice. Jehovah will prepare His throne for judgment* (Ps. ix. 4, 7, 8). *I saw when the Ancient of Days did sit; His throne was as a flame of fire; a thousand and thousands ministered unto Him, and a myriad of myriads stood before Him: the judgment was in session and the books were opened* (Dan. vii. 9, 10). *Jerusalem is built; thither the tribes go up; and there are set thrones for judgment* (Ps. cxxii. 3, 5). *I saw thrones, and they sat upon them, and judgment was given unto them* (Apoc. xx. 4). The throne built by Solomon, mentioned 1 Kings x. 18–20, signified both kingdom and judgment; since kings, when they executed judgment, sat upon thrones. It is said that the throne signifies judgment in a representative form, because the things which John saw were visions which represented. They were seen as he has described; but they were forms representative of future events, as may be evident from what follows; as that there were seen animals, a dragon, beasts, a temple, the tabernacle, the ark, and many other things. Similar were the things seen by the prophets, spoken of above (n. 36).

230. *And upon the throne One sitting*, signifies the Lord, as is plainly manifest from what follows, and from the passages in the Word where it is said that the Lord will

execute judgment; as Matt. xxv. 32, etc.; John v. 22, 27; and elsewhere.

231. *And He that sat was in appearance like a jasper and a sardine stone,* signifies the appearance of the Lord's Divine wisdom and Divine love in ultimates. A stone in the Word signifies truth in ultimates, and a precious stone truth transparent from good (n. 915). There are two colors that are fundamental of the rest in the spiritual world, white and red. White derives its origin from the light of the sun in heaven, and thus from spiritual light, which is white; and red derives its origin from the fire of the sun there, and thus from celestial light, which is flamy. The spiritual angels, because they are in the truths of wisdom from the Lord, are in that white light; therefore they are clothed in white: and the celestial angels, because they are in the goods of love from the Lord, are in that flamy light; therefore they are clothed in red. Hence these two colors are also in the precious stones in heaven, where they are in great abundance. From this it is, that precious stones in the Word signify such things as are either of the truth of wisdom or of the good of love; and that the jasper, because it is white, signifies the things of the truth of wisdom, and the sardius, because it is red, the things of the good of love. The reason that these stones signify the appearance of the Divine wisdom and the Divine love in ultimates, is that all precious stones in heaven derive their origin from the ultimates of the Word, and their transparency from the spiritual sense of the ultimates there. That it is so, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 44, 45). The ultimates of the Word are the truths and goods of its literal sense. That this is the origin of the precious stones in heaven can hardly be believed by one in our world, because he does not know that all the things which exist in the spiritual world are correspondences, and that all the things which exist in the natural

world derive therefrom their spiritual origin. That the origin of the precious stones in heaven is from this, it has been given me to know from discourse with the angels, and to see also with my eyes; but the formation of these is from the Lord alone. But the black colors derive their origin from hell; which are also two; the one opposite to white, this blackness is with those who have falsified the truths of the Word; the other opposite to red, this blackness is with those who have adulterated the goods of the Word. The latter blackness is diabolical, but the former satanic. What the jasper and the sardius signify may be further seen in the explanation of chapter xxi. vers. 11, 18–20.

232. *And a rainbow was around the throne, in appearance like an emerald*, signifies their appearance also around the Lord. In the spiritual world appear rainbows of many kinds. They appear of many colors, as on earth; and they appear of one color. This was of one color, as it is said to have been like an emerald. This appearance was around the Lord, because it is said to have been around the throne. Around Him is also in the angelic heaven. The Divine sphere which surrounds the Lord, is from His Divine love and at the same time His Divine wisdom; which, when it is represented in the heavens, appears in the celestial kingdom to be red like a ruby, in the spiritual kingdom to be blue like the lapis lazuli, and in the natural kingdom to be green like the emerald; everywhere with ineffable splendor and radiance.

233. *And around the throne were twenty-four thrones, and upon the thrones I saw twenty-four elders sitting*, signifies the arrangement of all things in heaven for the final judgment. He who does not know the spiritual sense of the Word, and at the same time the genuine truths of the church, may believe that when the final judgment shall come, the Lord will sit upon a throne; and that around Him will be other judges, also upon thrones. But he who

knows the spiritual sense of the Word, and at the same time the genuine truths of the church, knows that the Lord will not then sit upon a throne, nor have other judges around Him; yea, that the Lord will not judge any one to hell, but that He will cause the Word to judge every one; the Lord directing, in order that all things may be done according to justice. The Lord indeed says, *The Father judgeth no one, but hath given all judgment unto the Son; and hath given Him power to execute judgment, because He is the Son of Man* (John v. 22, 27). But He says elsewhere, *I came not to judge the world, but to save the world: the Word which I have spoken, that shall judge him at the last day* (John xii. 47, 48). These two agree, when it is known that the Son of Man is the Lord as to the Word; see above (n. 44). Wherefore the Word is to judge, the Lord directing. That by the twelve tribes of Israel and their elders are signified all who are of the church of the Lord in the heavens and on earth, and abstractly all the truths and goods therein, may be seen (n. 251, 349, 369, 808); and that the same is signified by the apostles (n. 79, 790, 903). What is signified by these words of the Lord is manifest from this: *Jesus said to the disciples, Ye who have followed Me, when the Son of Man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel* (Matt. xix. 28; Luke xxii. 30). By twelve is signified all, and it is predicated of the truths and goods of heaven and the church (n. 348); the same is signified by twenty-four: for which reason the twelve apostles and the twenty-four elders signify all the things of the church; and the twelve and also the twenty-four thrones signify all judgment. Who cannot understand that the apostles and elders are not to judge? and that they cannot? It may now be evident from these things, why thrones and elders are mentioned where judgment is treated of; as also in Isaiah: *Jehovah shall come to judgment with the elders of His people* (iii. 14).

In David: *Jerusalem is built, and thither the tribes go up, and there are set thrones for judgment* (Ps. cxxii. 3–5). And in the Apocalypse: *I saw thrones, and they sat upon them, and judgment was given unto them* (xx. 4).

234. *Arrayed in white garments*, signifies from the Divine truths of the Word. That white garments signify the genuine truths of the Word, may be seen above (n. 166, 212).

235. *And they had upon their heads golden crowns*, signifies what is of wisdom from love. That a crown signifies wisdom, may be seen above (n. 189): and that gold signifies the good of love (n. 211, 913). Hence a golden crown signifies wisdom from love. Since all things of heaven and the church, which are signified by the twenty-four elders, are from that wisdom, golden crowns were therefore seen upon their heads. It is to be known that the spiritual sense is abstract from persons; as above (n. 78, 79, 96), so also here.

236. *And out of the throne proceeded lightnings and thunders and voices*, signifies enlightenment, perception, and instruction, from the Lord. Lightnings, from the flame affecting the eyes, signify enlightenment: and thunders, from the noise affecting the ears, signify perception; and when these signify enlightenment and perception, then voices signify instruction. These were seen to proceed out of the throne, because from the Son of Man, or from the Lord as to the Word, and all enlightenment, perception, and instruction come from the Lord through the Word. Similar things are signified by lightnings, thunders, and voices elsewhere in the Word; as in these places: *Thou hast with Thine arm redeemed thy people: the skies sent out a voice; the voice of thunder went into the world; the lightnings enlightened the world* (Ps. lxxvii. 16, 18, 19). *The lightnings of Jehovah shall enlighten the world* (Ps. xcvii. 4). *Thou calledst upon Me in straitness, and I rescued thee: I answered thee in the secret place of the thunder* (Ps. lxxxi. 7). *I heard a voice of a great multitude, as a sound*

of mighty thunders, saying, Hallelujah, for our Lord God omnipotent reigneth (Apoc. xix. 6). Because enlightenment, perception, and instruction are signified by lightnings, thunders, and voices, when therefore Jehovah descended upon Mount Sinai, and promulgated the Law, *there were lightnings and voices* (Ex. xix. 16). And when *a voice was sent down from heaven to the Lord, it was heard as thunder* (John xii. 28, 29). And as James and John represented charity and its works, and all perception of truth and good is from these, they were called by the Lord *Boanerges*, that is, *sons of thunder* (Mark iii. 17). From these words it is manifest that similar things are signified by lightnings, thunders, and voices, in the following places in the Apocalypse: *I heard a voice from the four animals, as it were a voice of thunder* (vi. 1). *I heard a voice out of heaven as a voice of great thunder* (xiv. 2). *When the angel cast the censer unto the earth, there were thunders, voices, and lightnings* (viii. 5). *When the angel cried out, seven thunders uttered their voices* (x. 3, 4). *When the temple of God was opened in heaven, there were lightnings, and voices, and thunders* (xi. 19): in like manner elsewhere.

237. *And there were seven lamps of fire before the throne, which are the seven spirits of God*, signifies the New Church thence in heaven and on earth from the Lord through the Divine truth proceeding from Him. By the seven lamps here the same is signified as by the seven candlesticks, also by the seven stars, above. That by the seven candlesticks is meant the New Church on earth, which will be in enlightenment from the Lord, may be seen above (n. 43); and that by the seven stars is meant the New Church in the heavens (n. 65). And as the church is a church from the Divine which proceeds from the Lord, which is the Divine truth, and is called the Holy Spirit, it is therefore said, *which are the seven spirits of God.* That by the seven spirits of God that proceeding Divine is signified, may be seen above (n. 14, 155).

238. *And before the throne was a sea of glass like unto crystal*, signifies the New Heaven from the Christians who were in general truths from the literal sense of the Word. In the spiritual world there appear atmospheres, and also waters, as in our world, — atmospheres as if ethereal, where the angels of the highest heaven are; atmospheres as if aerial, where the angels of the middle heaven are; and atmospheres as if watery, where the angels of the ultimate heaven are. And the latter are the seas which appear in the boundaries of heaven; and they are there, who are in general truths from the literal sense of the Word. That waters signify truths, may be seen above (n. 50): hence the sea, in which the waters terminate and are collected, signifies the Divine truth in its boundaries. Since, therefore, by Him that sat upon the throne the Lord is meant (n. 230); and by the seven lamps, which are the seven spirits of God before the throne, the New Church which will be in Divine truth from the Lord (n. 237); it is manifest that by the sea of glass which was before the throne, is meant the church with those who are in the borders. The seas in the boundaries of the heavens it has also been given me to see, and to speak with those who were there, and thus to know by experience the truth of this matter. They were seen by me as in the sea; but they said that they were not in a sea, but in an atmosphere: from which is was manifest to me, that the sea is the appearance of the Divine truth proceeding from the Lord in the boundaries. That there are seas in the spiritual world is clearly manifest from the fact that they were often seen by John, as here; also chap. v. 13; vii. 1–3; viii. 8, 9; x. 2, 8; xii. 12; xiii. 1; xiv. 7; xv. 2; xvi. 3; xviii. 17, 19, 21; xx. 13. *A sea of glass like unto crystal*, is said, from the transparency of the Divine truth proceeding from the Lord. Since the Divine truth in the boundaries in the spiritual world presents the appearance of a sea, therefore by sea elsewhere in the Word the same is signified; as in these

passages: *In that day living waters shall go out from Jerusalem, part of them to the eastern sea, and part of them to the western sea* (Zech. xiv. 8). Living waters from Jerusalem are the Divine truths of the church from the Lord; hence the sea is where they terminate. *O Jehovah, Thy way is in the sea, and thy path in many waters* (Ps. lxxvii. 19). *Thus said Jehovah, who made a way in the sea, and a path in many waters* (Isa. xliii. 16). *Jehovah hath founded the world upon the seas, and established it upon the streams* (Ps. xxiv. 2). *Jehovah hath founded the earth upon its basis, that it may not be removed for ever; Thou hast covered it over with the abyss (or sea) as with a garment* (Ps. civ. 5, 6). That the earth is founded upon the sea denotes that the church, which is meant by the earth, is founded upon general truths; for these are its basis and foundations. *I will dry up the sea of Babylon, and will make dry her spring: the sea shall come up upon Babylon; she shall be covered by the multitude of its billows* (Jer. li. 36, 42). By drying up the sea of Babylon, and making dry its spring, is signified to extinguish all the truth of that church from firsts to lasts. *After Jehovah shall they go, and the sons from the sea shall draw near with honor* (Hos. xi. 10). Sons from the sea are they who are in general or ultimate truths. *Jehovah, who buildeth His stairs in the heavens, and calleth the waters of the sea, and poureth them forth upon the face of the earth* (Am. ix. 6). *By the Word of Jehovah were the heavens made; He gathereth the waters of the sea together as a heap, He layeth up the deep in store-houses* (Ps. xxxiii. 6, 7). *By his rebuke I dry up the sea, I make the rivers a desert* (Isa. l. 2: besides other places). Since by the sea Divine truths with those who are in the borders of heaven are signified, therefore by Tyre and Zidon, because they were by the sea, is signified the church as to the knowledges of good and truth: and therefore also by the islands of the sea those are signified who are in the more remote worship of the Lord (n. 34); and for that reason the sea

in the Hebrew tongue is the west, that is, where the sun's light goes into its evening, or truth into obscurity. That the sea signifies also man's natural separated from his spiritual, and thus also hell, will be seen in what follows.

239. *And in the midst of the throne and around the throne were four animals*, signifies the Lord's Word from first things to ultimates, and its guards. I know that men will wonder that it is said that the four animals signify the Word: but that this is their signification will be seen in what follows. These animals are the same with the cherubs in Ezekiel. There also, in chapter first, they are called animals; but in the tenth chapter, cherubs: and they were, like these, a lion, an ox, a man, and an eagle. In the Hebrew language they are there called *chajoth*, which word indeed signifies animals; but it is derived from *chaja*, which is life; from which also Adam's wife was called *chaja* (Gen. iii. 20). Animal also, in the singular number, is called *chaja* in Ezekiel, hence those animals may also be called living beings. Nor is it extraordinary that the Word is described by animals, when the Lord Himself is here and there in the Word called a lion, and often a lamb; and they who are in charity from the Lord are called sheep; and also the understanding of the Word is called a horse in chapters that follow. That by those animals or cherubs the Word is signified, is manifest from the fact that they were seen in the midst of and around the throne; and in the midst of the throne was the Lord: and because the Lord is the Word, they could not be seen anywhere else. They were also around the throne, because they were in the angelic heaven, where also the Word is. That the Word and its guards are signified by cherubs is shown in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 97); where are these words: "The literal sense of the Word is a guard for the genuine truths which lie hid within; and the protection lies in this, that that sense can be turned hither and thither; that is, be explained accord-

ing to one's apprehension, and yet the internal of the Word not be injured or violated by it. For it does no harm for the sense of the letter to be understood by one otherwise than by another; but it does do harm, if the Divine truths which lie hid within are perverted: for by this is violence offered to the Word. Lest this should be done, the sense of the letter acts as a guard; and it is a guard with those who are in falsities from religion, and do not confirm those falsities; for these do not offer any violence. This guard is signified by cherubs, and is also described by them in the Word. This guard is signified by the cherubs, which, after Adam with his wife was cast out of the garden of Eden, were placed at the entrance of it; of which we read this: *When Jehovah God had driven out the man, He made cherubs to dwell on the east of the garden of Eden, and the flame of a sword turning itself hither and thither, to guard the way of the tree of life* (Gen. iii. 23, 24). By the cherubs is signified a guard; by the way of the tree of life is signified the entrance to the Lord, which men have through the Word; by the flame of a sword turning itself hither and thither is signified the Divine truth in ultimates, which is like the Word in the literal sense, which may be so turned, as has been said. The same is signified by the cherubs of gold placed over the two ends of the mercy-seat, which was over the ark in the tabernacle (Exod. xxv. 18–21). Because this was signified by the cherubs, Jehovah therefore spake with Moses between them (Exod. xxv. 22; xxx. 6; Num. vii. 89). Nor is any thing else signified by the cherubs upon the curtains of the tabernacle, and upon the vail there (Exod. xxvi. 1, 31), for the curtains and vails of the tabernacle represented the ultimates of heaven and the church, and thus also the ultimates of the Word. Neither was any other thing signified by the cherubs in the midst of the temple at Jerusalem (1 Kings vi. 22–28); and by the cherubs carved upon the walls and upon the doors of the temple (1 Kings vi. 29, 32, 35): and the same by the

cherubs in the new temple (Ezek. xli. 18–20). Since by the cherubs was signified a guard, that the Lord, heaven, and the Divine truth, such as it is interiorly in the Word, should not be approached immediately, but mediately through the ultimates, it is therefore said of the king of Tyre: *Thou that art complete in form, full of wisdom and perfect in beauty; thou hast been in Eden; every precious stone was thy covering: thou, O spreading cherub, that covereth: I have destroyed thee, O covering cherub, in the midst of the stones of fire* (Ezek. xxviii. 12–14, 16). By tyre is signified the church as to the knowledges of truth and good; and hence by the king of it, the Word where and whence those knowledges are. That the Word in its ultimate, which is the sense of the letter, is here signified by the king of Tyre, and a guard by the cherubs, is manifest; for it is said, *Thou that art complete in form; every precious stone was thy covering; and thou, O spreading cherub, that covereth.* By the precious stones, which are also named here, the truths of the literal sense of the Word are signified (see n. 231). Since by the cherubs the Divine truth in the ultimates as a guard is signified, it is therefore said in David, *Shepherd of Israel, who sitteth upon the cherubim, shine forth* (Ps. lxxx. 1). *Jehovah that is seated upon the cherubim* (Ps. xcix. 1). *Jehovah bowed the heavens, and came down, and rode upon the cherubs* (Ps. xviii. 10, 11). To ride upon the cherubs, to sit, and to be seated upon them is upon the ultimate sense of the Word. The Divine truth in the Word, and its quality, are described by cherubs in Ezekiel in chapters first, ninth, and tenth; and as no one can know what is signified by the particulars of the description of them, except one to whom the spiritual sense has been opened, and as this has been disclosed to me, it shall briefly be told what is signified by all those things related concerning the four animals or cherubs in the first chapter in Ezekiel, which are these: The external Divine sphere of the Word is described (vers. 4); it is represented as a man

(vers. 5); conjoined with spiritual and celestial things (vers. 6); the natural of the Word, its quality (vers. 7); the spiritual and celestial of the Word conjoined to the natural, their quality (vers. 8, 9); the Divine love of good and truth, celestial, spiritual, and natural therein, distinctly and together (vers. 10, 11); that they regard one end (vers. 12); the sphere of the Word from the Lord's Divine good and Divine truth, from which the Word lives (vers. 13, 14); the doctrine of good and truth in and from the Word (vers. 15–21); the Lord's Divine above and in it (vers. 22, 23); and from it (vers. 24, 25); that the Lord is above the heavens (vers. 26); that Divine love and Divine wisdom are His (vers. 27, 28). This is a summary.

240. *Full of eyes before and behind*, signifies the Divine wisdom therein. By eyes, when speaking of man, the understanding is signified; and when of the Lord, His Divine wisdom (n. 48, 125): and the same when said of the Word, as here, because the Word is from and concerning the Lord, and thus is the Lord. The same is said of the cherubs in Ezekiel, that *they were full of eyes* (chap. x. 12). By before and behind, when speaking of the Word from the Lord, the Divine wisdom and the Divine love therein are signified.

241. *And the first animal was like a lion*, signifies the Divine truth of the Word as to power. That a lion signifies truth in its power, here the Divine truth of the Word as to power, may be evident from the power of the lion above every animal of the earth; as also from the lions in the spiritual world, that they are representative images of the power of the Divine truth; and also from the Word, where they signify the Divine truth in its power. What the power of the Divine truth in the Word is, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 49), and in the work on *Heaven and Hell* (n. 228–233). It is hence that Jehovah or the Lord is compared to a lion, and is also called a lion; as in the following

passages: *The lion roareth, who would not fear? the Lord Jehovah hath spoken, who would not prophesy?* (Am. iii. 8). *I will not return to destroy Ephraim; they shall walk after Jehovah, as a lion He roareth* (Hos. xi. 9, 10). *As the lion roareth, and the young lion, so shall Jehovah come down to fight upon Mount Zion* (Isa. xxxi. 4). *Behold, the lion which is of the tribe of Judah, the root of David, hath conquered* (Apoc. v. 5). *Judah is a lion's whelp; he couched, he lay down like an old lion; who shall stir him up?* (Gen. xlix. 9). In these places the power of the Divine truth which is from the Lord is described by the lion. To roar signifies to speak and act from power against the hells, which wish to drag man away, and from which the Lord delivers him, as a lion his prey. To couch is to put himself into power. Judah in the highest sense signifies the Lord (n. 96, 266). *The angel cried with a great voice as a lion roareth* (Apoc. x. 3). *He couched, he lay down as an old lion; who shall stir him up?* (Num. xxiv. 9). *Lo, the people rise up like an old lion, and lift themselves up as a lion* (Num. xxiii. 24). This is said of Israel, by whom the church is signified, whose power, which is in Divine truths, is thus described. In like manner, *The remnant of Jacob shall be in the midst of the peoples, as a lion among the beasts of the forest, as a young lion among the flocks of the peoples* (Mic. v. 8: besides many other places, as Isa. xi. 6; xxi. 6–9; xxxv. 9; Jer. ii. 15; iv. 7; v. 6; xii. 8; l. 17; li. 38; Ezek. xix. 3, 5, 6; Hos. xiii. 7, 8; Joel i. 6, 7; Nah. ii 12; Ps. xvii. 12; xxii. 13; lvii. 4; lviii. 6; xci. 13; civ. 21, 22; Deut. xxxiii. 20).

242. *And the second animal was like a calf*, signifies the Divine truth of the Word as to affection. By the beasts of the earth the various natural affections are signified: they also are those affections; and by a calf is signified the affection for knowing. This affection is represented by a calf in the spiritual world; hence it is also signified by a calf in the Word; as in Hosea: *We will repay*

to Jehovah the calves of our lips (xiv. 2). The calves of the lips are confessions from affection for truth. In Malachi: *Unto you that fear my name shall the sun of righteousness arise, with healing in His wings, that ye may grow up as fattened calves* (iv. 2). A comparison is made with fattened calves, because those are signified by them who are filled with the knowledges of truth and good from the affection for knowing them. In David: *The voice of Jehovah maketh the cedars of Lebanon to skip as a calf* (Ps. xxix. 6). By the cedars of Lebanon the knowledges of truth are signified: hence it is said that the voice of Jehovah maketh them to skip as a calf. The voice of Jehovah is the Divine truth, here affecting. As the Egyptians loved knowledges, there they made to themselves calves for a sign of their affection for them. But they afterwards began to worship the calves as gods, and then by them in the Word are signified the affections for knowing falsities; as Jer. xlvi. 20, 22; Ps. lxviii. 30; and elsewhere. The same is therefore signified by the calf which the sons of Israel made to themselves in the desert (Exod. xxxii.); the same also by the calves of Samaria (1 Kings xii. 28–32; Hos. viii. 4, 5; x. 5): therefore it is said in Hosea, *They make to themselves a molten thing of silver; sacrificing a man, they kiss the calves* (xiii. 2). To make to themselves a molten thing of silver signifies to falsify truth; to sacrifice a man signifies to destroy wisdom; and to kiss the calves signifies to acknowledge falsities from affection. In Isaiah: *There shall the calf feed, there shall he lie down, and consume its branches* (xxvii. 10). The same is signified by a calf in Jeremiah (xxxiv. 18–20). Since all Divine worship is from the affections for truth and good, and hence the knowledges of them, therefore the sacrifices, in which the worship of the church among the sons of Israel principally consisted, were made from various beasts, as from lambs, she-goats, kids, sheep, he-goats, calves, oxen; and from calves, because they signified the affection

for knowing truths and goods, which is the first natural affection. This was signified by the sacrifices from calves (Exod. xxix. 11, 12; Lev. iv. 3, 13, and the following verses; viii. 14, and following verses; ix. 2; xvi. 3; xxiii. 18; Num. viii. 8, etc.; xv. 24; xxviii. 19, 20; Judg. vi. 25–29; 1 Sam. i. 25; xvi. 2; 1 Kings xviii. 23–26, 33). The second animal was seen like a calf, because the Divine truth of the Word which is signified by it, effects the natural mind, and so instructs and imbues.

243. *And the third animal having a face like a man*, signifies the Divine truth of the Word as to wisdom. By a man in the Word wisdom is signified, because he was born that he might receive wisdom from the Lord, and become an angel. Hence, as far as one is wise, so far he is a man. Wisdom truly human is to be wise in these things, — that there is a God, what God is, and what is God's: these the Divine truth of the Word teaches. That wisdom is signified by a man, is manifest from these passages: *I will make a man more rare than pure gold, and man than the gold of Ophir* (Isa. xiii. 12). A man (*vir*) is intelligence and man (*homo*) is wisdom. *The inhabitants of the earth shall be burnt, and few men shall be left* (Isa. xxiv. 6). *I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast* (Jer. xxxi. 27). *Ye my flock, ye are men, I am your God* (Ezek. xxxiv. 31). *The wasted cities shall be full of the flocks of men* (Ezek. xxxvi. 38). *I beheld the earth, and, lo, it was vacant and empty, and the heavens, and there was no light; and I beheld, when, lo, there was no man* (Jer. iv. 23, 25). *They sacrifice a man, they kiss the calves* (Hos. xiii. 2). *He measured the wall of the Holy Jerusalem, a hundred and forty-four cubits, the measure of a man, that is, of an angel* (Apoc. xxi. 17:) besides many other places, in which by man is signified he that is wise, and in the abstract sense wisdom.

244. *And the fourth animal was like a flying eagle*, sig-

nifies the Divine truth of the Word as to knowledges, and hence understanding. Various things are signified by eagles, and by flying eagles are signified the knowledges from which is understanding; since when they fly, they know and see. They also have sharp eyes, that they may see clearly; and by eyes is signified the understanding (n. 48, 214). By flying is signified to perceive and to instruct; and in the highest sense, which treats of the Lord, it signifies to look out for and to provide. That eagles signify such things in the Word, is manifest from these passages: *They that wait for Jehovah shall be renewed in strength, they shall mount up with wings as eagles* (Isa. xl. 31). To mount up with wings as eagles is to be elevated into the knowledges of truth and good, and hence into intelligence. *Is it by thy intelligence and according to thy word that the eagle lifteth himself up, and searcheth out his food? his eyes look forward afar* (Job. xxxix. 26, 29). The faculty of knowing, of understanding, and of looking forward is here described by the eagle, and that this is not from one's own intelligence. *Jehovah who satisfied thy mouth with good, that thou mayest be renewed in thy youth like the eagle* (Ps. ciii. 5). To satisfy the mouth with good is to give understanding by knowledges: hence the comparison is made with the eagle. *A great eagle, great in wings, long in feathers, came upon Lebanon, and took a twig of a cedar, and put it in a fruitful field, and it grew. And there was another great eagle, to which the vine applied its roots* (Ezek. xvii. 1–8). By the two eagles are here described the Jewish and Israelitish churches, both of them as to the knowledges of truth and intelligence thence. But in the opposite sense eagles signify the knowledges of falsity, from which comes perverted understanding; as Matt. xxiv. 28; Jer. iv. 13; Hab. i. 8; and elsewhere.

245. *And the four animals, each by himself, had six wings about him*, signifies the Word as to its powers and its guards. That the Word is signified by the four animals was shown

above. That by wings powers are signified, and also guards, will be seen below. By six is signified all as to truth and good; for six arises from three and two multiplied: and by three is signified all as to truth (n. 505); and by two, all as to good (n. 762). By wings are signified powers, because by them the birds raise themselves, and wings are to them in the place of arms with men; and powers are signified by the arms. Since powers are signified by wings, and each animal had six wings, from what is said above it is manifest what power is signified by the wings of each one; namely, that by the wings of the lion the power of fighting against evils and falsities from hell is signified; this power is of the Divine truth of the Word from the Lord: that by the wings of the calf is signified the power of affecting the natural mind; for the Divine truth of the Word affects those who read it in a holy state: that by the six wings of the man is signified the power of being wise as to what God is and what is God's; for this power is peculiarly man's in reading the Word: and that by the wings of the eagle is signified the power of knowing truth and good, and thus of procuring intelligence to one's self. We read in Ezekiel concerning the wings of the cherubs, that the wings kissed each other, and that they also covered their bodies, and that the likeness of hands was under them (i. 23, 24; iii. 13; x. 5, 21). By kissing each other is signified to act conjointly and unanimously: by covering the bodies is signified to keep guard lest the interior truths, which are those of the spiritual sense of the Word, should be violated: and by the hands under the wings are signified powers. Concerning the seraphim it is said also, that they had six wings, with two of which they covered the face, with two the feet, and flew with two (Isa. vi. 2). By the seraphim in like manner the Word is signified, properly doctrine from the Word: and by the wings with which they covered the face and the feet, guards are in like manner signified; and by the wings with which they flew, powers, as above. That

by flying is signified to perceive and to instruct, and in the highest sense to look out for and to provide, is also evident from these passages: *God rode upon a cherub, He did fly, and was borne upon the wings of the wind* (Ps. xviii. 11; 2 Sam. xxii. 11). *I saw an angel flying through the midst of heaven, having the everlasting gospel* (Apoc. xiv. 6). That guards are signified by wings, is manifest from these: *Jehovah covereth thee under His wing* (Ps. xci. 4). *To be hid under the shadow of God's wings* (Ps. xvii. 8). *To sit in the shadow of His wings* (Ps. xxxvi. 7; lvii. 1; lxiii. 7). *I spread a wing over thee, and covered thy nakedness* (Ezek. xvi. 8). *Unto you there shall be healing in His wings* (Mal. iv. 2). *As the eagle stirreth up her nest, broodeth over her young, spreadeth out her wings, carrieth them on her wings, so Jehovah leadeth him* (Deut. xxxii. 10–12). Jesus said, *O Jerusalem, how often would I have gathered thy children together as a hen gathereth her chickens under her wings* (Matt. xxiii. 37; Luke xiii. 34).

246. *And they were full of eyes within*, signifies the Divine wisdom in the Word in the natural sense from its spiritual and celestial sense. That by the animals being full of eyes before and behind the Divine wisdom in the Word is signified, may be seen above (n. 240). It is the same here by their wings being full of eyes. And because the Divine wisdom of the Word in the natural sense is from the spiritual and celestial senses, which lie hid within, it is therefore said that they were full of eyes within. Concerning the spiritual and celestial senses, which are within each thing of the Word, see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 5–26).

247. *And they have no rest day and night, saying, Holy, holy, holy Lord God Almighty*, signifies that the Word continually teaches the Lord, and that He alone is God, and hence that He alone is to be worshipped. That the animals had no rest day and night, signifies that the Word teaches continually and without intermission; and that it

teaches that which the animals say, which is *Holy, holy, holy Lord God Almighty;* that is, that the Lord alone is God, and hence that He alone is to be worshipped. Holy three times repeated signifies this; for the triplication implies all holiness in Him alone. That the Divine Trinity is in the Lord, is fully shown in the *Doctrine of the New Jerusalem concerning the Lord;* as also that the Word treats of the Lord alone, and that from this is its sanctity. That the Lord alone is holy, see above (n. 173).

248. *Who was and who is and who is to come*, signifies the Lord. That it is the Lord is plainly manifest in the first chapter, vers. 4, 8, 11, 17; where the Son of Man is treated of, who is the Lord as to the Word: and it is there openly said that *He is the Alpha and the Omega, the Beginning and the End, the First and the Last, who is and who was and who is to come, and the Almighty.* But what is signified by these things is explained (n. 13, 29–31, 38, 57); here now, that the Lord is meant by *Holy, holy, holy Lord God Almighty, who was and who is and who is to come.*

249. *And when the animals gave glory and honor and thanks to Him that sat upon the throne*, signifies that the Word ascribes all good and all truth and all worship to the Lord who will judge. The animals are the Word, as has been shown. Glory and honor, when ascribed to the Lord, mean that all truth and all good are His and from Him; thanks denotes the whole of worship: He that sitteth upon the throne is the Lord as to judgment, as above. Hence it is manifest that by *when the animals gave glory and honor and thanks unto Him that sat upon the throne*, is signified that the Word ascribes all truth and all good and all worship to the Lord who will judge. By giving to the Lord glory and honor nothing else is meant in the Word but to acknowledge and confess that all truth and all good are from Him, and thus that He is the only God; for He has glory from the Divine truth and honor from the Divine good. These things are signified by glory and honor in the following

passages: *Jehovah made the heavens; glory and honor are before Him* (Ps. xcvi. 5, 6). *O Jehovah God, Thou art very great; Thou art clothed with glory and honor* (Ps. civ. 1). *The works of Jehovah are great; glory and honor are His work* (Ps. cxi. 2, 3). *Glory and honor Thou layest upon Him, blessings for ever* (Ps. xxi. 5, 6). These things are said of the Lord. *Gird Thy sword upon Thy thigh, O mighty in glory and honor; in Thine honor mount up, ride upon the Word of truth* (Ps. xlv. 3, 4). *Thou hast made him little less than the angels; Thou hast crowned him with glory and honor* (Ps. viii. 5). *The glory of Lebanon hast Thou given unto it, the honor of Carmel and Sharon: they shall see the glory of Jehovah, and the honor of our God* (Isa. xxxv. 1, 2). These and the foregoing are concerning the Lord; besides other places, as Ps. cxlv. 4, 5, 12; Apoc. xxi. 24, 26. Besides, where the Divine truth is treated of in the Word, the word glory is used (n. 629); and where the Divine good is treated of, honor.

250. *To Him that liveth for ever and ever*, signifies the Lord, that He alone is life, and that eternal life is from Him alone, as may be seen above (n. 58, 60).

251. *The twenty-four elders fell down before Him that sat upon the throne, and worshipped Him that liveth for ever and ever*, signifies the humiliation of all in heaven before the Lord. That all who are of the Lord's church are meant by the twenty-four elders, may be seen above (n. 233); here all who are of His church in heaven: the elders, as heads, represented all. That it is humiliation before the Lord, and from humiliation adoration, is manifest without explanation.

252. *And cast their crowns before the throne*, signifies the acknowledgment that their wisdom is from Him alone. That a crown signifies wisdom may be seen above (n. 189, 235). Hence by casting their crowns before the throne is signified to acknowledge that wisdom is not theirs, but the Lord's in them.

253. *Saying, Thou art worthy, O Lord, to receive glory and honor and power*, signifies the confession that unto the Lord, because He is the Divine truth and the Divine good, the kingdom belongs from merit and justice. Confession is signified by saying. That it is from merit and justice, is signified by *Thou art worthy, O Lord.* That He is the Divine truth and the Divine good, is signified by glory and honor, as above (n. 249). That the kingdom is His, is signified by His receiving the power. These things, therefore, collected into one idea, signify the confession that unto the Lord, because He is the Divine truth and the Divine good, belongs the kingdom from merit and justice.

254. *For Thou hast created all things, and by Thy will they are, and were created*, signifies that all things of heaven and the church were made and formed, and that men are reformed and regenerated, from the Lord's Divine love through His Divine wisdom, or from the Divine good through the Divine truth, which also is the Word. This is the spiritual sense of these words, because by creating is signified to reform and regenerate by the Divine truth; and by the will of the Lord is signified the Divine good. Whether it is said the Divine good and the Divine truth or the Divine love and the Divine wisdom, it is the same, since all good is of love, and all truth is of wisdom. That all the things of heaven and the church are from the Divine love and the Divine wisdom, yea, that the world was created from them, is abundantly shown in the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom;* also that love and good are of the will, and wisdom and truth are of the understanding. It is hence manifest, that by the will of the Lord is meant His Divine love or Divine good. That to create, in the Word, signifies to reform and to regenerate, is manifest from these passages: *Create in me a clean heart, O God, and renew a right spirit in the midst of me* (Ps. li. 10). *Thou*

openest Thy hand, they are filled with good; Thou sendest forth Thy Spirit, they are created (Ps. civ. 28, 30). *The people which shall be created shall praise Jah* (Ps. cii. 18). *Behold, I am He that createth a new heaven and a new earth: rejoice for ever in that which I create: behold, I will create Jerusalem an exultation* (Isa. lxv. 17, 18). *Jehovah is He that createth the heavens, and that stretcheth out the earth, and that giveth breath to the people upon it, and spirit to them that walk on it* (Isa. xlii. 5; xlv. 12, 18). *Thus said Jehovah, thy creator, O Jacob, thy former, O Israel; I have redeemed thee, I have called thee by My name: every one called by My name, I have created him unto My glory* (Isa. xliii. 1, 7). *In the day that thou hast created, they were prepared: thou wast perfect in thy ways in the day that thou wast created, until perversity was found in thee* (Ezek. xxviii. 13, 15). This is said of the king of Tyre, by whom are signified they who are in intelligence through Divine truth. *That they may see, know, consider, and understand that the hand of Jehovah hath done this, and the Holy One of Israel hath created it* (Isa. xli. 19, 20).

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255. To this I will add this Relation. Lest any should enter into the spiritual sense of the Word, and pervert the genuine truth which is of that sense, guards are placed by the Lord; which are meant in the Word by cherubs, which here are the four animals. That guards are placed, has been thus represented to me. It was given to see great purses, appearing like sacks, in which silver in great abundance was stored; and as they were open, it appeared as if every one might take out, yea, plunder, the silver there laid up. But near those purses sat two angels, who were guards. The place where they were stored appeared like a manger in a stable. In the next room were seen modest virgins, with a chaste wife; and near

that room stood two infants: and it was said that they were not to be played with in an infantile manner, but wisely. And there afterwards appeared a harlot, and a horse lying dead. Seeing these things, I was instructed that by them was represented the literal sense of the Word, in which is the spiritual sense. The great purses full of silver signified the knowledges of truth and good in great abundance. That they were open, and yet guarded by the angels, signified that every one could take therefrom the knowledges of truth; but that care is taken lest any should falsify the spiritual sense, in which are nothing but truths. The manger in the stable, in which the purses lay, signified spiritual instruction for the understanding. This a manger signifies, even the manger in which the Lord was laid when an infant; because a horse, which eats therefrom, signifies the understanding of the Word. The modest virgins, who were seen in the next apartment, signified affections for truth; and the chaste wife, the conjunction of good and truth. The infants signified the innocence of wisdom in the Word. They were angels from the third heaven, who all appear as infants. The harlot, with the dead horse, signified the falsification of the Word by many at this day, by which all understanding of truth perishes. A harlot signifies falsification; and a dead horse, no understanding of truth.

It has been given to speak with many after death, who believed that they were to shine in heaven as the stars; because, as they said, they had held the Word sacred, read it often, and gathered many things therefrom, by which they confirmed the dogmas of their faith, and thereby were celebrated as learned in the world; from which they believed that they were to be Michaels and Raphaels. But very many of them were examined as to the love from which they studied the Word: and it was found that some did it from the love of self, that they might appear great in the world, and be reverenced as primates of the church;

but some from the love of the world, that they might gain wealth. When these were examined as to what they knew from the Word, it was found that they knew therefrom nothing of genuine truth, but only such as is called truth falsified, which in itself is false; and this in the spiritual world stinks in the nostrils of the angels. And it was said to them that this was the case with them, for the reason that their ends, or what is the same, their loves, were themselves and the world, and not the Lord and heaven: and when self and the world are the ends, then when they read the Word, their mind sticks fast in themselves and the world; and hence they think perpetually from their selfhood, which is in darkness as to all the things of heaven: in which state a man cannot be withdrawn from his own light, and so be raised into the light of heaven; and consequently he cannot receive any influx from the Lord through heaven. I have also seen these admitted into heaven; and when they were found to be without truths, they were stripped of their garments, and appeared in nakedness: and they who falsified truths, because they stank, were expelled. But there still remained with them pride, and the belief in their own merit. It is otherwise with those who have studied the Word from the affection for knowing truth because it is true, and because it subserves the uses of spiritual life, not only their own, but also their neighbor's. I have seen these taken up into heaven, and so into the light in which is the Divine truth there; and at the same time also exalted into angelic wisdom, and into its happiness, which is eternal life.

CHAPTER FIFTH.

1. And I saw in the right hand of Him that sat upon the throne a book written within and on the back, sealed with seven seals.

2. And I saw a mighty angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no one in heaven, nor upon the earth, nor under the earth, was able to open the book, neither to look thereon.

4. And I wept much, that no one was found worthy to open and to read the book, nor to look thereon.

5. And one of the elders saith unto me, Weep not: behold, the Lion that is of the tribe of Judah, the root of David, hath prevailed, to open the book, and to loose the seven seals thereof.

6. And I saw, and behold, in the midst of the throne and of the four animals, and in the midst of the elders, a Lamb standing as if slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

7. And He came, and took the book out of the right hand of Him that sat upon the throne.

8. And when He had taken the book, the four animals, and the twenty-four elders, fell down before the Lamb, having every one harps, and golden vials full of incense, which are the prayers of the saints.

9. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood, out of every tribe and tongue, and people and nation.

10. And hast made us kings and priests unto our God; and we shall reign upon the earth.

11. And I saw, and I heard the voice of many angels around the throne and the animals and the elders; and the number of them was myriads of myriads and thousands of thousands,

12. Saying with a great voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and honor and glory and blessing.

13. And every created thing which is in heaven and upon the earth, and under the earth, and those that are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and strength be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.

14. And the four animals said, Amen: and the twenty-four elders fell down and worshipped Him that liveth for ever and ever.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The Lord in His Divine Human will execute judgment from the Word and according to it, because He is the Word; and this is acknowledged by all in the three heavens.

Contents of each Verse. "And I saw in the right hand of Him that sat upon the throne a book written within and on the back," signifies the Lord as to His Divine itself from eternity, who has omnipotence and omniscience, and who is the Word. "Sealed with seven seals," signifies that it is altogether hidden from angel and man. "And I saw a mighty angel proclaiming with a great voice," signifies the Divine truth from the Lord flowing in deeply with angels and men. "Who is worthy to open the book, and to loose the seals thereof?" signifies who has the power to know the states of life of all in heaven and on earth, and

to judge every one according to his state? "And no one in heaven, nor upon the earth, nor under the earth, was able," signifies that no one was able in the higher or in the lower heavens. "To open the book," signifies to know the states of life of all, and to judge every one according to his state. "Neither to look thereon," signifies not in the least. "And I wept much, that no one was found worthy to open and to read the book, nor to look thereon," signifies grief of heart, that if no one could, all must perish. "And one of the elders said unto me, Weep not," signifies consolation. "Behold, the Lion which is of the tribe of Judah, the root of David, hath prevailed," signifies the Lord, that from His own power He had subjugated the hells, and reduced all things to order when He was in tne world, by the Divine good united to the Divine truth in His Human. "To open the book, and to loose the seven seals thereof," signifies here as before. "And I saw, and behold, in the midst of the throne, and of the four animals, and in the midst of the elders," signifies from inmosts and hence in all things of heaven, the Word, and the church. "A Lamb standing as if slain," signifies the Lord as to His Human not acknowledged as Divine in the church. "Having seven horns," signifies His omnipotence. "And seven eyes," signifies His omniscience and Divine wisdom. "Which are the seven spirits of God sent forth into all the earth," signifies that from it is the Divine truth in the whole world, where there is any religion. "And He came and took the book out of the right hand of Him that sat upon the throne," signifies that the Lord as to His Divine Human is the Word, and that this is from His Divine in Himself, and that therefore from His Divine Human He will execute judgment. "And when He had taken the book," signifies when the Lord began to execute judgment, and thereby to reduce all things in heaven and upon earth to order. "The four animals and the twenty-four elders fell down before the Lamb," signifies humiliation, and

adoration of the Lord from the higher heavens. "Having every one harps," signifies confession of the Lord's Divine Human from spiritual truths. "And golden vials full of incense," signifies confession of the Lord's Divine Human from spiritual goods. "Which are the prayers of the saints," signifies thoughts which are of faith from affections which are of charity with those who worship the Lord from spiritual goods and truths. "And they sung a new song," signifies acknowledgment and glorification of the Lord, that He alone is the Judge, Redeemer, and Saviour, and thus the God of heaven and earth. "Saying, Thou art worthy to take the book, and to open the seals thereof," signifies here as before. "Because Thou wast slain, and hast redeemed us to God by Thy blood," signifies liberation from hell, and salvation by conjunction with Him. "Out of every tribe and tongue and people and nation," signifies that those are redeemed by the Lord, who, in the church or in any religion, are in truths as to doctrine and in goods as to life. "And hast made us kings and priests unto our God," signifies that from the Lord they are in wisdom from Divine truths and in love from Divine goods. "And we shall reign upon the earth," signifies and they will be in His kingdom, He in them and they in Him. "And I saw, and I heard the voice of many angels around the throne and the animals and the elders," signifies confession and glorification of the Lord by the angels of the lower heavens. "Saying with a great voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and honor and glory," signifies confession from the heart, that to the Lord as to His Divine Human belong omnipotence, omniscience, Divine good and Divine truth. "And blessing," signifies all these things in Him, and from Him in them. "And every created thing, which is in heaven and upon the earth and under the earth and those that are in the sea, and all that are in them, heard I saying" signifies confession and glorification of the Lord by the angels of the lowest

heavens. "Blessing and honor and glory and strength be unto Him that sitteth upon the throne and unto the Lamb, for ever and ever," signifies that in the Lord from eternity and thence in His Divine Human is the all of heaven and the church, Divine good and Divine truth, and Divine power, and from Him in them. "And the four animals said, Amen," signifies Divine confirmation from the Word. "And the twenty-four elders fell down and worshipped Him that liveth for ever and ever," signifies humiliation before the Lord, and from humiliation adoration by all the heavens of Him from whom and in whom is life eternal.

THE EXPLANATION.

256. *And I saw in the right hand of Him that sat upon the throne a book written within and on the back*, signifies the Lord as to His Divine itself from eternity, who has omnipotence and omniscience, and who is the Word, who also knows from Himself the states of life of all in the heavens and on the earth, in every particular and in general. By Him that sitteth upon the throne is meant the Lord as to the Divine itself, from which is His Human: for it follows that the Lamb took the book out of the right hand of Him that sat upon the throne (vers. 7); and by the Lamb the Lord as to the Divine Human is meant. By the book written within and on the back is meant the Word in every particular and in general: by within, in every particular; and by on the back, in general. By within and on the back is also meant the interior sense of the Word which is spiritual, and its exterior sense which is natural. By the right hand is meant Himself as to omnipotence and omniscience, because the exploration of all in the heavens and on earth, upon whom the final judgment is to be executed, and their separation, are treated of. That the Lord as the Word knows the states of life of all in the heavens and on earth from Himself is because He is the Divine truth itself,

and the Divine truth itself knows all things from itself. But this is an arcanum, which is revealed in the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*. That the Lord as to the Divine itself from eternity was the Word, that is, the Divine truth, is manifest from this in John: *In the beginning was the Word, and the Word was with God, and the Word was God* (i. 1); and again, that the Lord as to the Human also became the Word: *And the Word became flesh* (i. 14). It may hence be evident what it means, that the book was in the right hand of Him that sat upon the throne, and that the Lamb took the book therefrom (vers. 7). Since the Lord is the Word, and the Word is the Divine truth, which in general makes heaven and the church, and in particular an angel so that heaven may be in him, and a man so that the church may be in him; and because the Word is here meant by the book, from and according to which all are to be judged; therefore, to be written in the book, to be judged from the book, to be blotted out of the book, frequently occur where the state of the eternal life of any one is treated of; as in these passages: *The Ancient of Days did sit for judgment, and the books were opened* (Dan vii. 10). *All the people shall be delivered, who are found written in the book* (Dan. xii. 1). *My bone was not hid from Thee; in Thy book all my days were written, and not one of them is wanting* (Ps. cxxxix. 15). *Moses said, Blot me, I pray, out of the book which Thou hast written; and Jehovah said, Him who hath sinned against Me will I blot out of the book* (Exod. xxxii. 32, 33). *Let them be blotted out of the book of life, and let them not be written with the just* (Ps. lxix. 28). *I saw that the books were opened; and another book was opened, which is the book of life; and the dead were judged according to the things that were written in the book, according to their works: and if any one was not found written in the book of life, he was cast out into the lake of fire* (xx. 12–14). *None shall enter into the New Jerusalem but them that are written in the*

Lamb's book of life (Apoc. xxi. 26). *All worshipped the beast, whose names were not written in the Lamb's book of life* (Apoc. xiii. 8; xvii. 8). That the Word is meant by the book may be seen in David: *In the volume of the book it is written of Me* (Ps. xl. 7): and in Ezekiel: *I saw, and behold, a hand sent forth unto me, and in it the volume of a book written before and behind* (ii. 9, 10). *The book of the words of Isaiah* (Luke iii. 4). *The book of Psalms* (Luke xx. 42).

257. *Sealed with seven seals*, signifies that it is altogether hidden from angel and man. That sealed with a seal signifies hidden, is manifest; hence sealed with seven seals signifies altogether hidden: for seven signifies all (n. 10), and thus also altogether. That it was altogether hidden from angel and man, is soon said in these words: *and no one in heaven, nor upon the earth, neither under the earth, was able to open and read the book, neither to look thereon* (vers. 3, 4). Such is the Word to all to whom the Lamb, that is, the Lord, does not open it. Here, because the exploration of all before the final judgment is treated of, it is the states of life of all, in general and in particular, which are altogether hidden.

258. *And I saw a mighty angel proclaiming with a great voice*, signifies the Divine truth from the Lord flowing in deeply into the thought of angels and men, and investagation. By an angel proclaiming, in the spiritual sense, the Lord is meant; because the angel does not proclaim and teach from himself, but from the Lord; yet still as of himself. The angel is called mighty, because he speaks with power; and that which is proclaimed with power flows in deeply into the thought. A great voice signifies the Divine truth from the Lord in power or virtue. That investigation also is signified, is because it asks the question, *Who is worthy to open the book?* as now follows.

259. *Who is worthy to open the book, and to loose the seals thereof?* signifies, who has the power to know the states

of life of all in heaven and on earth, and to judge every one according to his state? Who is worthy, signifies, who can, or who has the power: to open the book, and to loose the seals thereof, signifies here to know the states of life of all in heaven and on earth, and also to judge every one according to his state. For, when the book is opened, search is made as to their quality, and then sentence or judgment is passed, as by a judge with a book of the law, and from it. That by opening the book search is signified as to what the state of life is of all and each, is manifest from the following chapter, where what was seen when the Lamb opened its seven seals in their order is described.

260. *And no one in heaven, nor upon the earth, neither under the earth, was able*, signifies that no one was able in the higher, or in the lower heavens. By in heaven, upon the earth, and under the earth, is meant in the higher and lower heavens; as also below (vers. 13), where are these words: *And every created thing, which is in heaven, on the earth, and under the earth, and those that are in the sea, and all that are in them, heard I saying.* Because he heard the latter and the former saying, it is manifest that they were angels and spirits who were speaking. John also was in the spirit, as he says in the preceding chapter (iv. vers. 2); in which state no other earth appeared to him than the earth of the spiritual world: for there are earths there as in the natural world, as may be evident from the description of that world in the work on *Heaven and Hell*, also in the *Continuation concerning the Spiritual World* (n. 32–38). The higher heavens appear there upon mountains and hills, the lower heavens upon the earth beneath, and the ultimate heavens as it were under the earth. For the heavens are expanses, one above another, and each expanse is as the earth under the feet of those who are there. The highest expanse is as the top of a mountain; the second expanse is under it, but extending

itself more widely round about on the sides; and the lowest expanse more widely still: and because the latter is under the former, those there are they who are under the earth. The three heavens also appear thus to the angels who are in the higher heavens, because to them there appear two below them. To John, therefore, they appeared the same, because he was with them; for he ascended up to them, as appears from chap. iv. vers. 2, where it is said, *Come up hither, and I will show thee things which must be hereafter.* He who does not know any thing of the spiritual world and the earths there, can by no means know what is meant in the Word by under the earth, and so what by the lower parts of the earth, as in Isaiah: *Sing, O heavens; shout, ye lower parts of the earth; resound, ye mountains, with singing: because Jehovah hath redeemed Jacob* (xliv. 23): and elsewhere. Who does not see that earths in the spiritual world are there meant? for no man dwells under the earth in the natural world.

261. *To open the book*, signifies to know the states of life of all, and to judge every one according to his state, as is manifest from the explanations above (n. 259).

262. *Neither to look thereon*, signifies not in the least. When by opening the book is signified to know the states of life of all, by looking upon it is signified to see what the state of the life of each one is; wherefore, by no one being able to open the book nor to look thereon, is signified that they cannot in the least. For the Lord alone sees the state of every one from inmosts to outmosts; also what a man has been from infancy even to old age, and what he will be to eternity; as also what place in heaven or in hell he will share. And the Lord sees this in an instant and from Himself, because He is the Divine truth itself, or the Word; but angels and man not in the least, because they are finite: and those who are finite see only a few things, and external ones; and these they by no means see from themselves, but from the Lord.

263. *And I wept much that no one was found worthy to open and to read the book, nor to look thereon*, signifies grief of heart, that if no one could, all must perish. That to weep much is to grieve at heart, is manifest. The cause of his grieving at heart was, that otherwise all would perish: for, if all things in the heavens and on the earth were not reduced to order by the final judgment, it could not be otherwise. For the last state of the church is treated of in the Apocalypse, when its end arrives; which is described by the Lord as to its quality in these words: *There shall be great affliction, such as has not been from the beginning of the world until now, nor shall be: wherefore except those days should be shortened, no flesh would be saved* (Matt. xxiv. 21, 22). This is said of the last period of the church; when the judgment takes place. That such is the state of the church at this day, may be known from these things only; that in the greatest part of the Christian world there are those who have transferred the Lord's Divine power to themselves, and who wish to be worshipped as gods; and who invoke dead men, and scarce any one among them the Lord: and that the rest in the church make God three, and the Lord two; and place salvation not in amendment of life, but in certain words uttered with a devout tone; thus not in repentance, but in the trust that they are justified and sanctified, provided they fold the hands and look upward, and pray in the established form.

264. *And one of the elders said unto me, Weep not*, signifies consolation, as is manifest.

265. *Behold, the Lion hath prevailed*, signifies the Lord, that from His own power He had subjugated the hells, and reduced all things to order when He was in the world. That a lion signifies the Divine truth of the Word as to power may be seen above (n. 241); and because the Lord is the Divine truth itself or the Word, He is therefore called a Lion. That when the Lord was in the world, He sub-

jugated the hells, and reduced all things in the heavens to order, and also glorified His Human, may be seen above (n. 67); and how, in the *Doctrine of the New Jerusalem concerning the Lord* (n. 12–14). Hence it is manifest, what is meant by *the Lion hath prevailed.*

266. *Which is of the tribe of Judah, the root of David,* signifies by the Divine good united to the Divine truth in His Human. By Judah in the Word is meant the church which is in the good of love to the Lord, and in the highest sense the Lord as to the Divine good of His Divine love; and by David is meant the Lord as to the Divine truth of His Divine wisdom. That this is meant by David may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 43, 44); and that the former is meant by Judah, may be seen (n. 96, 266, 350). From these things it is manifest, that by *Behold, the Lion hath prevailed, which is of the tribe of Judah, the root of David,* is signified that the Lord conquered the hells and reduced all things to order by the Divine good united to the Divine truth in His Human. That this is the sense of these words cannot be seen in the literal sense, but only that it is He Himself who was born in the world of the tribe of Judah and of the race of David. But still those same words contain in themselves a spiritual sense, in which by the names of persons things are meant, as has been occasionally said above; thus not by Judah, Judah, nor by David, David, but by Judah the Lord as to Divine good, and by David the Lord as to Divine truth. Hence it is that this meaning results therefrom. That sense is here set forth, because the Apocalypse, as to the spiritual sense, is now being opened.

267. *To open the book, and to loose the seven seals thereof,* signifies to know the states of life of all in heaven and on earth, and to judge every one according to his state; as above (n. 258, 259).

268. *And I saw, and behold, in the midst of the throne*

and of the four animals, and in the midst of the elders, signifies from inmosts and hence in all things of heaven, the Word, and the church. In the midst signifies in the inmosts and hence in all things (n. 44). The throne signifies heaven (n. 14). The four animals or cherubs signify the Word (n. 239). And the twenty-four elders signify the church as to all the things of it (n. 233, 251). It follows from these things, that by *in the midst of the throne, and of the four animals, and in the midst of the elders*, signifies from inmosts in all things of heaven, the Word, and the church.

269. *A Lamb standing as if slain*, signifies the Lord as to His Human not acknowledged as Divine in the church. By the Lamb in the Apocalypse is meant the Lord as to His Divine Human; and by the Lamb slain, that His Human is not acknowledged as Divine in the church; the same as in chapter i. vers. 18, where it is said, *I was dead, and behold, I am alive for ever and ever*, by which is meant that the Lord has been neglected in the church, and His Human not acknowledged as Divine (n. 59). That it is so, may be seen below (n. 294). Since therefore the Lord as to His Divine Human is meant by the Lamb, and it is said of Him that He took the book out of the right hand of Him that sat upon the throne, and afterwards that He opened it, and loosed its seven seals; and since no mortal could do this, but the Lord alone; it follows that the Lord as to His Divine Human is meant by the Lamb; and by slain, that as to His Human He is not acknowledged as God.

270. *Having seven horns*, signifies His omnipotence. A horn is mentioned very often in the Word, and by it is everywhere signified power; for which reason, by a horn, in speaking of the Lord, omnipotence is signified. That there are said to be seven horns, is because seven signifies all (n. 10), thus omnipotence. That a horn signifies power, and in speaking of the Lord, omnipotence, may be evident from the following passages: *They who are glad at a*

thing of nought, who say, have we not by our strength taken us horns (Amos vi. 13). *I said to the wicked, lift not up the horn, lift not up your horn on high: all the horns of the wicked I will cut off; the horns of the just shall be exalted* (Ps. lxxv. 4, 5, 10). *Jehovah hath exalted the horn of thine enemies* (Lam. ii. 17). *The horn of Moab is cut off, and his arm is broken* (Jer. xlviii. 25). *Ye push with side and shoulder, and strike all the feeble sheep with your horns* (Ezek. xxxiv. 21). *Jehovah hath exalted the horn of His people* (Ps. cxlviii. 14). *Jehovah God of Zebaoth, the glory of our strength, hath exalted our horn* (Ps. lxxxix. 17). *The brightness of Jehovah God shall be as the light, He had horns out of His hand, and there was the hiding of His strength* (Hab. iii. 4). *My arm shall strengthen David, and in My name shall His horn be exalted* (Ps. lxxxix. 21, 24). *Jehovah is my strength, my rock, my horn* (Ps. xviii. 2, 3; 2 Sam. xxii. 3). *Arise, O daughter of Zion, because I will make thy horn iron, that thou mayest break in pieces many peoples* (Mic. iv. 13). *Jehovah hath destroyed in His wrath the bulwark of the daughter of Judah, and hath cut off all the horn of Israel* (Lam. ii. 2, 3). Powers are also signified by the horns of the dragon (Apoc. xii. 3); by the horns of the beast that came up out of the sea (Apoc. xiii. 1); by the horns of the scarlet beast upon which the woman sat (Apoc. xvii. 3, 7, 12); by the horns of the ram and the he-goat (Dan. viii. 3–5, 7–12, 21, 25); by the horns of the beast that came up from the sea (Dan. vii. 3, 7, 8, 20, 21, 23, 24); by the four horns which dispersed Judah and Israel (Zech. i. 18–21); by the horns of the altars of burnt-offering and of incense (Ex. xxvii. 2; xxx. 2, 3, 10). By the latter the power of the Divine truth in the church was signified; and on the other hand, that the power was to cease, by the horns of the altars in Bethel; as in Amos: *I will visit upon the transgressions of Israel, I will visit upon the altars of Bethel, that the horns of the altar may be cut off, and may fall to the earth* (iii. 14).

271. *And seven eyes*, signifies His omniscience and Divine wisdom. That eyes, in speaking of the Lord, signify His Divine wisdom, may be seen above (n. 48, 125); and thus omniscience also. And that seven signifies all, and is predicated of holy things (see n. 10). Hence by the seven eyes of the Lamb the Lord's Divine wisdom is signified, which is also omniscience.

272. *Which are the seven spirits of God sent forth into all the earth*, signifies that from it is the Divine truth in the whole world where there is any religion. The seven spirits of God are the Divine truth proceeding from the Lord, as above (n. 14, 155). That their being sent forth into all the earth means into the whole world where there is any religion, is manifest: for, where there is religion, it is taught that there is a God, and that there is a devil; and that God is good itself, and He from whom good is; and that the devil is evil itself, and that all evil is from him: and as they are opposites, that evil, because it is from the devil, is to be shunned; and that good, because it is from God, is to be done: consequently, that as far as one does evil, he loves the devil, and does contrary to God. Such Divine truth is in the whole world, where there is any religion; therefore it is only necessary to know what evil is. All know this also, who have any religion; for the precepts of all religions are such as are in the Decalogue, that one must not kill, must not commit adultery, must not steal, must not testify falsely. These are in general the Divine truths sent forth by the Lord into all the earth (see the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 101–118). Wherefore he who lives according to them because they are Divine truths, or commandments of God, and hence of religion is saved: but he who only lives according to them because they a e civil and moral truths, is not saved; for he that denies God can live in this manner, but not he that confesses God.

273. *And He came and took the book out of the right hand of Him that sat upon the throne*, signifies that the Lord as to His Divine Human is the Word, and that this is from His Divine in Himself, and that therefore He will execute judgment from His Divine Human. It is here clearly manifest, that He that sat upon the throne and the Lamb are one person; and that His Divine from which all things are is meant by Him that sat upon the throne, and His Divine Human by the Lamb: for it is said in a preceding verse, that he saw the Lamb standing in the midst of the throne; and now, that He took the book from Him that sat upon the throne. That the Lord will execute judgment from His Divine Human because He is the Word, is evident from these passages: *Then shall they see the sign of the Son of Man; and they shall see the Son of Man coming in the clouds of heaven with power and glory* (Matt. xxiv. 30). *When the Son of Man shall sit upon His throne, He will judge the twelve tribes of Israel* (Matt. xix. 28). *The Son of Man will come in the glory of His Father, and then He will render to every one according to his deeds* (Matt. xvi. 27). *Watch always, that ye may be held worthy to stand before the Son of Man* (Luke xxi. 36). *At an hour when ye think not, the Son of Man cometh* (Matt. xxiv. 44). *The Father judgeth no one, but hath given all judgment unto the Son, because He is the Son of Man* (John v. 22, 27). The Son of Man is the Lord as to His Divine Human, and this is the Word, which was God and became flesh (John i. 1, 14).

274. *And when He had taken the book*, signifies when the Lord began to execute judgment, and by it to reduce all things in the heavens and upon the earth to order. By receiving the book and opening it is signified to explore the states of life of all, and to judge every one according to his state, as above. Here, therefore, by His taking the book is signified His purpose to perform the final judgment; and because a final judgment is executed that all

things may be reduced to order in the heavens, and through the heavens on the earth, this also is signified.

275. *The four animals and the twenty-four elders fell down before the Lamb*, signifies humiliation and from humiliation adoration of the Lord from the higher heavens. Now follows the glorification of the Lord on that account; for as was said above (n. 263), unless the Lord should now execute a judgment, and by it reduce to order all things in the heavens and on earth, all would perish. The glorification of the Lord which now follows, is first made by the higher heavens, afterwards by the lower heavens, and at last by the lowest heavens; the glorification by the higher heavens (vers. 8–10); by the lower (vers. 11, 12); and by the lowest (ver. 13): and at last confirmation and adoration by the higher heavens (vers. 14). The higher heavens are therefore signified by the four animals and by the twenty-four elders; for by the cherubs, which are the four animals, in the midst of the throne, the Lord as to the Word is signified; but by the cherubs, or four animals, around the throne, is signified heaven as to the Word; for it is said that *in the midst of the throne and around the throne were seen four animals, full of eyes before and behind* (chap. iv. vers. 6); for the heavens are heavens from the reception of the Divine truth through the Word from the Lord. Also by the twenty-four elders the angels in the higher heavens are signified, since those elders were nearest around the throne (chap. iv. 4). That to fall before the Lamb is humiliation, and from humiliation adoration, is manifest.

276. *Having every one harps*, signifies confession of the Lord's Divine Human from spiritual truths. It is known that the confessions of Jehovah in the temple at Jerusalem were made by songs and at the same time by musical instruments, which corresponded. The instruments were chiefly trumpets and timbrels, and psalteries and harps. To celestial goods and truths the trumpets and timbrels

corresponded, and the psalteries and harps to spiritual goods and truths: the correspondence was with their sounds. What celestial good and truth, and what spiritual good and truth are, may be seen in the work on *Heaven and Hell* (n. 13–19, 20–28). That harps signify confessions of the Lord from spiritual truths, may be evident from these passages: *Confess to Jehovah with the harp, sing unto Him with the psaltery of ten strings* (Ps. xxxiii. 2, 3). *I will confess to Thee with the harp, O God, my God* (Ps. xliii. 4). *I will confess to Thee with the psaltery, I will sing to Thee with the harp, O Holy One of Israel* (Ps. lxxi. 22). *Arouse me, psaltery and harp; I will confess unto Thee among the nations, O Lord* (Ps. lvii. 8–10; cviii. 2–4). *Answer to Jehovah by confession, play to our God on the harp* (Ps. cxlvii. 7). *It is good to confess to Jehovah upon the psaltery, and upon the higgaion on the harp* (Ps. xcii. 2–4). *Make a joyful noise to Jehovah, all the earth, sing to Jehovah with the harp, with the harp and the voice of singing* (Ps. xcviii. 4–6: and in many other places; as Ps. xlix. 4; cxxxvii. 2; Job. xxx. 31; Is. xxiv. 7–9; xxx. 31, 32; Apoc. xiv. 2; xviii. 22). Since the harp corresponded to the confession of the Lord, and this evil spirits do not endure, therefore David by the harp drove away the evil spirit from Saul (1 Sam. xvi. 14–16, 23). That it was not harps, but confessions of the Lord, that were heard as harps by John may be seen below (n. 661).

277. *And golden vials full of incense*, signifies the confession of the Lord's Divine Human from spiritual goods. The reason that incense signifies worship from spiritual goods, but here confession from those goods, is that the principal worship in the Jewish and Israelitish church consisted in sacrifices and incense-offerings; therefore there were two altars, the one for sacrifices, and the other for incense. The latter altar was in the tabernacle, and was called the golden altar; but the former was without the tabernacle, and was called the altar of burnt-offering.

The reason was, that there are two kinds of good from which is all worship, celestial good and spiritual good. Celestial good is the good of love to the Lord, and spiritual good is the good of love to the neighbor. The worship by sacrifices was worship from celestial good, and the worship by incense was worship from spiritual good. Whether you say worship or confession, it is the same; for all worship is confession. The same that is signified by incense is also signified by the vials in which the incense was; since the container and the contents, like the instrumental and the principal, act as one cause. Worship from spiritual good is signified by incense in the following passages: *From the rising of the sun unto the going down thereof My name shall be great among the nations, and in every place incense shall be offered to My name* (Mal. i. 11). *They shall teach Jacob Thy judgments, they shall offer incense before Thee, and a burnt-offering upon Thine altar* (Deut. xxxiii. 10). *Burnt-offerings of fatlings will I offer unto Thee, with incense* (Ps. lxvi. 13, 15). *They shall come from the circuit of Judah bringing burnt-offerings, meat-offerings, and frankincense* (Jer. xvii. 26). *They shall come from Sheba, they shall bring gold and frankincense, and shall declare the praises of Jehovah* (Isa. lx. 6). By frankincense the same is signified as by incense, because frankincense was the principle spice from which incense was made. In like manner in Matthew: The wise men from the east opened their treasures, and offered to the infant Lord gold, frankincense, and myrrh (ii. 11). The reason of their offering these three was that gold signifies celestial good, frankincense spiritual good, and myrrh natural good; and from these three goods is all worship.

278. *Which are the prayers of the saints*, signifies thoughts which are of faith from affections which are of charity with those who worship the Lord from spiritual goods and truths. By prayers are meant the things of faith and at the same time those of charity, with those who

utter the prayers; since prayers without these are not prayers, but empty sounds. That the saints signify those who are in spiritual goods and truths, may be seen above (n. 173). The incense is called the prayers of the saints because fragrant odors correspond to affections for good and truth. It is from this that a grateful odor, and an odor of rest to Jehovah, are so many times mentioned in the Word; as Exod. xxix. 18, 25, 41; Lev. i. 9, 13, 17; ii. 2, 9, 12; iii. 5; iv. 31; vi. 15, 21; viii. 28; xxiii. 13, 18; xxvi. 31; Num. xxviii. 6, 8, 13; xv. 7; xxix. 2, 6, 8, 13, 36; Ezek. xx. 41; Hos. xiv. 7. Similar things are signified by the prayers which are called incense, in the following passages in the Apocalypse: *An angel stood at the altar, having a golden vial, and there was given to him much incense, that he should offer it with the prayers of all the saints upon the golden altar; and the smoke of the incense went up with the prayers of the saints out of the hand of the angel before God* (viii. 3–5). And in David: *Give ear to my voice; my prayers have been accepted as incense before Thee* (Ps. cxli. 1, 2).

279. *And they sung a new song*, signifies acknowledgment and glorification of the Lord, that He alone is the Judge, Redeemer, and Saviour, and thus the God of heaven and earth. The following are contained in the song which they sung, and those that are contained are also signified. The acknowledgment that the Lord is the Judge, in these things that now follow: *Thou art worthy to take the book, and to open the seals thereof.* That He is the Redeemer, in this: *Because Thou wast slain, and hast redeemed us by Thy blood.* That He is the Saviour, in this: *Thou hast made us kings and priests unto our God, and we shall reign upon the earth.* That He is the God of Heaven and earth, in this: *They fell down and worshipped Him that liveth for ever and ever* (vers. 14). Since the aknowledgment that the Lord alone is the God of heaven and earth; and that His Human is Divine, and that He cannot other-

wise be called the Redeemer and Saviour, has not before been in the church, it is therefore called a new song. A song also signifies glorification, which is confession from joy of heart, because singing exalts, and causes the affection to break forth from the heart into sound, and to present itself intensely in its life. The psalms of David are nothing else but songs, for they were played and sung; on which account also they are in many places called songs, as Ps. xviii. 1; xxxiii. 1, 2; xlv. 1; xlvi. 1; xlviii. 1; lxv. 1; lxvi. 1; lxvii. 1; lxviii. 1; lxxv. 1; lxxxiii. 1; lxxxvii. 1; lxxxviii. 1; xcii. 1; xcvi. 1; xcviii. 1; cviii. 1; cxx. 1; cxxi. 1; cxxii. 1; cxxiii. 1; cxxiv. 1; cxxv. 1; cxxvi. 1; cxxvii. 1; cxxviii. 1; cxxix. 1; cxxx. 1; cxxxii. 1; cxxxiii. 1; cxxxiv. 1. That songs were for the sake of the exaltation of the life of love, and hence of joy, is manifest from these passages: *Sing unto Jehovah a new song; make a joyful noise to Jehovah, all the earth; ring out, shout* (Ps. xcviii. 1, 4–8). *Sing unto Jehovah a new song; let Israel be glad in his Maker; let them sing unto Him* (Ps. cxlix. 1–3). *Sing unto Jehovah a new song; lift up the voice* (Isa. xlii. 10, 12). *Sing, O heavens; shout, ye lower parts of the earth; ring out, ye mountains, in singing* (Isa. xliv. 23; xlix. 13). *Shout unto God our strength; cry out unto the God of Jacob; lift up the song* (Ps. lxxxi. 1–3). *Gladness and joy shall be found in Zion, confession and the voice of singing* (Isa. li. 3; lii. 8, 9). *Sing unto Jehovah; cry out and shout, O daughter of Zion, for great is the Holy One of Israel in the midst of thee* (Isa. xii. 1–6). *My heart is fixed; I will sing and give praise; arouse thee, my glory; I will confess unto Thee among the nations, O Lord; I will praise Thee among the peoples* (Ps. lvii. 7–9) and in many other places.

280. *Saying, Thou art worthy to take the book, and to open the seals thereof*, signifies that He alone can know the states of the life of all, and judge every one according to his state; as above (n. 256, 259, 261, 267, 273).

281. *Because Thou wast slain, and hast redeemed us to God by Thy blood*, signifies liberation from hell, and salvation by conjunction with Him. What in particular is signified by each of these things there is no need of unfolding by the spiritual sense; as what by His being slain, by His redeeming us to God, and by His blood: for they are arcana which do not appear in the literal sense. It is enough that it is redemption which is thus described; and because it is redemption, it is liberation from hell, and salvation by conjunction with the Lord: these are the things which are signified. It shall here only be proved from the Word, that Jehovah Himself came into the world, was born a Man, and became the Redeemer and Saviour to all who by a life of charity and its faith are conjoined to His Divine Human; and that Jehovah is the Lord from eternity: consequently that the Lord's Divine Human, with which there must be conjunction, is the Divine Human of Jehovah Himself. Here, therefore, shall be adduced the passages which prove that Jehovah and the Lord are one; and because they are one, and not two, that the Lord from eternity, who is Jehovah Himself, is by the assumption of the Human the Redeemer and Saviour. This is manifest from these: *Thou, O Jehovah, art our Father, our Redeemer, Thy name is from everlasting* (Isa. lxiii. 16). *Thus said the King of Israel, and his Redeemer, Jehovah Zebaoth, I am the First and the Last, and besides Me there is no God* (Isa. xliv. 6). *Thus said Jehovah thy Redeemer and thy Former, I Jehovah am He that maketh all things, and alone by Myself* (Isa. xliv. 24). *Thus said Jehovah thy Redeemer, the Holy One of Israel, I Jehovah am thy God* (Isa. xlviii. 17). *Jehovah my Rock and my Redeemer* (Ps. xix. 14). *Their Redeemer is strong, Jehovah Zebaoth is His name* (Jer. l. 34). *Jehovah Zebaoth is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called* (Isa. liv. 5). *That all flesh may know that I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob* (Isa. xlix. 26;

lx. 16). *As to our Redeemer, Jehovah Zebaoth is His name* (Isa. xlvii. 4). *With everlasting kindness will I have mercy upon thee, saith thy Redeemer, Jehovah* (Isa. liv. 8). *Thus saith Jehovah your Redeemer, the Holy One of Israel* (Isa. xliii. 14). *Thus saith Jehovah, the Holy One of Israel, your Redeemer* (Isa. xlix. 7). *Thou hast redeemed me, O Jehovah of truth* (Ps. xxxi. 5). *Let Israel hope in Jehovah, for with Him is plenteous redemption; He shall redeem Israel from all his iniquities* (Ps. cxxx. 7, 8). *O Lord, arise for a help to us, and redeem us for Thy mercy's sake* (Ps. xliv. 26). *Thus saith Jehovah God, Out of the hand of hell will I redeem them, from death I will redeem them* (Hos. xiii. 4, 14). *O Jehovah, hear my voice; He shall redeem my soul* (Ps. lv. 17, 18): also Ps. xlix. 15; lxix. 19; lxxi. 23; ciii. 1, 4; cvii. 2; Jer. xv. 20, 21. That the Lord as to the Human is the Redeemer, is not denied in the church, because it is according to Scripture, as in these passages: *Who cometh from Edom, walking in the greatness of His strength? The year of His redeemed hath come, He hath redeemed them* (Isa. lxiii. 1, 4, 9). *Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him; and they shall call them the people of holiness, the redeemed of Jehovah* (Isa. lxii. 11, 12). *Blessed be the Lord God of Israel, because He hath visited and made redemption for His people* (Luke, i. 68): besides other places. There are many other passages proving that the Lord from eternity, who is Jehovah Himself, came into the world, and took on the Human, to redeem men; see the *Doctrine of the New Jerusalem concerning the Lord* (n. 37–46). Jehovah is also called the Saviour in many places, which, from their abundance, there is not room to adduce.

282. *Out of every tribe, and tongue, and people, and nation*, signifies that they are redeemed by the Lord, who, in the church, or in any religion, are in truths as to doctrine and in goods as to life. By tribe the church as to religion is signified; by tongue is signified its doctrine, to be spoken

of soon; by people they who are in truths of doctrine are signified, and abstractly the truths of doctrine (n. 483); and by nation are signified they who are in goods of life, and abstractly the goods of life (n. 483). From this it is manifest, that by every tribe and tongue, and people and nation, are signified such things as have been said; as also in n. 627. It shall now be proved here, that by tongue in the spiritual sense is signified the doctrine of the church, and of any religion. This is manifest from these passages: *My tongue shall talk of Thy justice, Thy praise all the day* (Ps. lxxi. 24). *Then shall the lame leap as a hart, and the tongue of the dumb shall sing; because waters shall burst forth in the desert* (Isa. xxxv. 6). *The tongue of the stammerers shall be swift to speak* (Isa. xxxii. 4). It appears as if speech was here meant by the tongue, but in the spiritual sense that which they speak is meant, which is the truth of doctrine which they will have from the Lord. Again: *I have sworn that to Me every knee shall bow, and every tongue shall swear* (Isa. xlv. 23). *The time shall come to gather all nations and tongues, that they may come and see My glory* (Isa. lxvi. 18). *In those days ten men out of all the tongues of the nations shall take hold of the skirt of a man a Jew, saying, We will go with you, for we have heard that God is with you* (Zech. viii. 23). These things are also said of the conversion of the nations to the truth of doctrine by the Lord. But by tongues in the opposite sense false doctrines are signified, in these: *A man of evil tongue shall not subsist on the earth* (cxl. 11). *Thou shalt hide them in Thy tabernacle from the strife of tongues* (xxxi. 20). *I will bring upon you a nation whose tongue thou knowest not* (Jer. v. 15, 16). *To be sent to peoples of different tongue* (Ezek. iii. 5, 6). *To a people barbarous of tongue* (Isa. xxxiii. 19). It is to be known, that the tongue as an organ signifies doctrine, and as speech it also signifies religion. He who knows that the tongue signifies doctrine can understand what is signified by the words of the rich

man in hell to Abraham, That he would send Lazarus, that he might dip the tip of his finger in water, and cool his tongue, that he should not be tortured in the flame (Luke xvi. 24). Water signifies truth, and tongue doctrine, by the falsities of which he was tortured, and not by a flame: for no one in hell is in a flame, but the flame there is the appearance of the love of falsity, and fire the appearance of the love of evil.

283. *And hast made us kings and priests unto our God*, signifies that from the Lord they are in wisdom from Divine truths and in love from Divine goods, and thus images of His Divine wisdom and His Divine love; as above (n. 20, 21).

284. *And we shall reign upon the earth*, signifies, and they will be in His kingdom; He in them, and they in Him. By reigning upon the earth nothing else is meant but to be in the Lord's kingdom, and one with Him there; according to these words of the Lord: *That all that believe in Me may be one; and may be one as Thou, Father, art in Me, and I in Thee; that they also may be one in Us. I have given them the glory which thou gavest Me, that they may be one as We are one; I in them, and Thou in Me; that where I am, they may be with Me also* (John xvii. 20–24). As, therefore, they are thus one with the Lord, and together with the Lord make the kingdom which is called the kingdom of God, it is manifest that nothing else is signified by reigning. It is said reigning, because it was before said, *Thou hast made us kings and priests;* and they are signified by kings, who from the Lord are in wisdom from Divine truths; and by priests, who are in love from Divine good from Him (n. 20). Hence it is that the Lord's kingdom is also called *the kingdom of the saints* (Dan. vii. 18, 27); and that it is said of the apostles, that with the Lord they are to judge the twelve tribes of Israel (Matt. xix. 28), although the Lord alone judges and reigns; for He judges and reigns from the Divine good through the Divine truth, which is also

from Him in them. But he who believes that that which is in them from the Lord is theirs, is cast out of the kingdom, that is, out of heaven. The same is signified by reigning in the following passages in the Apocalypse: *They shall be priests of God and of Christ, and shall reign with Him a thousand years* (xx. 4, 6): and concerning them that are to come into the New Jerusalem: *The Lamb shall enlighten them, and they shall reign for ever and ever* (xxii. 5).

285. It is said, they shall reign upon the earth, because by the earth here and elsewhere the Lord's church in the heavens and on the earth is meant: the church in both is the Lord's kingdom. Lest, therefore, any should believe that all who are redeemed by the Lord become kings and priests, and that they are to reign upon the earth, it is important that it should be demonstrated from the Word that the earth signifies the church. This may be seen from the following passages: *Behold, Jehovah that maketh the earth vacant, and maketh the earth empty, and turneth the face of it upside down: the earth shall be made utterly vacant: the habitable earth shall mourn and be confounded: the earth shall be defiled under its inhabitants; therefore the curse shall devour the earth, and the inhabitants of the earth shall be burnt up, and few men are left: there shall be in the midst of the earth as the plucking of an olive tree. The cataracts from on high are opened, and the foundations of the earth are shaken: the earth is utterly broken in pieces; the earth is altogether burst asunder: the earth is thoroughly shaken: the earth staggered like one drunk* (Isa. xxiv. 1–23). *The lion hath come up from the thicket to lay waste thy land: I saw the earth, when, behold, it was vacant and empty: Jehovah said, The whole earth shall be waste, therefore the earth shall mourn* (Jer. iv. 7, 23–28). *How long shall the earth mourn; the whole earth is desolate, because there is not a man that layeth it to heart* (Jer. xii. 4, 11–13). *The earth mourneth and languisheth, Lebanon is ashamed and is withered away* (Isa. xxxiii. 9). *The*

earth shall become burning pitch, and is laid waste (Isa. xxxiv. 9, 10). *I have heard a consummation and decree upon the entire earth* (Isa. xxviii. 2, 22). *Behold, the day of Jehovah cometh to lay the earth waste, and the earth shall be shaken out of its place* (Isa. xiii. 9–13). *The earth was shaken and trembled, and the foundations of the mountains quaked* (Ps. xviii. 7, 8). *We will not fear though the earth be removed: when He uttereth His voice, the earth shall melt* (Ps. xlvi. 3, 4, 7, 9). *Have ye not understood from the foundations of the earth?* (Isa. xl. 21, 23). *O God, Thou hast deserted us, Thou hast made the earth to tremble; heal its breaches, because it is shaken* (Ps. lx. 1, 2). *The earth and all its inhabitants shall melt; I will make firm its pillars* (Ps. lxxv. 3). *Woe to the land shadowed with wings; go, ye ambassadors, to a nation trodden down, whose land the rivers have spoiled* (Isa. xviii. 1, 2). *Through the wrath of Jehovah Zebaoth is the earth darkened* (Isa. ix. 19). *Ye shall be a delightsome land* (Mal. iii. 12). *I have given Thee for a covenant of the people, to restore the earth: sing, O heavens; and exult, O earth* (Isa. xlix. 8, 13). *Thou shalt not see Jah in the land of the living* (Isa. xxxviii. 11). *Who sent terror in the land of the living* (Ezek. xxxii. 23–27). *Unless I believed to see good in the land of the living* (Ps. xxvii. 13). *Blessed are the meek, for they shall inherit the earth* (Matt. v. 5). *I am Jehovah that maketh all things, that spreadeth out the heavens alone, that stretcheth out the earth by Myself* (Isa. lxiv. 23, 24; Zech. xii. 1; Jer. x. 11–13; li. 15; Ps. cxxxvi. 6). *Let the earth open itself, let it bring forth salvation; thus said Jehovah, that createth the heavens, that formeth the earth* (Isa. xlv. 8, 12, 18, 19). *Behold, I create new heavens and a new earth* (Isa. lxv. 17; lxvi. 22). Besides many other places, which, if they were adduced, would fill pages. The reason why the church is signified by the earth is because by earth or land the land of Canaan is often meant, in which was the church: the heavenly Canaan is nothing else: also because when the earth is

mentioned, the angels, who are spiritual, do not think of the earth, but of the human race which is upon it, and their spiritual state; and their spiritual state is the state of the church. Earth also has an opposite sense, and in that it signifies damnation; since, when there is no church with a man, there is damnation. The earth is spoken of in this sense in Isa. xiv. 12; xxi. 9; xxvi. 19, 21; xxix. 4; xlvii. 1; lxiii. 6; Lam. ii. 2, 10; Ezek. xxvi, 20; xxxii, 24; Num. xvi. 29–33; xxvi. 10; and elsewhere.

286. *And I saw, and I heard a voice of many angels around the throne and the animals and the elders*, signifies confession and glorification of the Lord by the angels of the lower heavens. That confession and glorification of the Lord was made by the angels of the three heavens, may be seen above (n. 275); and also by the angels of the higher heavens (from vers. 8 to 10); and hence now by the angels of the lower heavens (vers. 11, 12): therefore by a voice of angels around the throne is meant confession and glorification of the Lord by the angels of the lower heavens. He then saw also the animals and the elders together with them, because the angels of the higher heavens are signified by the animals and the elders (n. 275); and the lower heavens never act separately from the higher heavens, but conjointly with them: for the Lord flows in immediately from Himself into all the heavens, and thus also into the lower ones, and at the same time immediately through the higher heavens into the lower. This is therefore the cause that he saw and heard the animals and the elders first by themselves, and then together with the others.

287. *And the number of them was myriads of myriads and thousands of thousands*, signifies all in truths and in goods. By a number in the natural sense is meant that which has relation to measure or weight, but by a number in the spiritual sense that which has relation to quality: and their quality is here described by their being myriads of

myriads and thousands of thousands; for a myriad is predicated of truths and a thousand of goods. The reason that a myriad is predicated of truths and a thousand of goods, is because a myriad is the greater number, and a thousand the less; and truths are manifold, but goods simple: and because where truths are treated of in the Word, goods are also treated of, on account of the marriage of truth and good in each thing of the Word: otherwise it might have said only myriads of myriads. Because these two numbers signify such things, they are therefore also mentioned elsewhere; as in these passages: *The chariots of God are two myriads, thousands of angels of peace; the Lord is in them; Sinai in the sanctuary* (Ps. lxviii. 17). *I saw when the Ancient of Days did sit; thousands of thousands ministered to Him, and myriads of myriads stood before Him* (Dan. vii. 9, 10). Moses says of Joseph, *His horns are the horns of a unicorn; with them shall he strike the peoples together to the ends of the earth; and these are the myriads of Ephraim and the thousands of Manasseh* (Deut. xxxiii. 17). *Thou shalt not fear for the pestilence that spreadeth in darkness, and for the destruction that wasteth at noonday: a thousand shall fall at thy side, and a myriad at thy right hand* (Ps. xci. 5–7). *Our flocks are thousands, myriads in our streets* (Ps. cxliv. 13). *Is Jehovah delighted with thousands of rams, with myriads of rivers of oil?* (Mic. vi. 7). *When the ark rested, Moses said, Return, O Jehovah, unto the myriads of the thousands of Israel* (Num. x. 36). In all these places myriads relates to truths, and thousands to goods.

288. *Saying with a great voice, Worthy is the Lamb that was slain, to receive power and riches and wisdom and honor and glory*, signifies confession from the heart that the Lord as to His Divine Human has omnipotence, omniscience, Divine good and Divine truth. Saying with a great voice signifies confession from the heart: Worthy art Thou, signifies that in Him are the things which follow:

the Lamb signifies the Lord as to His Divine Human: power signifies the Divine power, which is omnipotence: riches and wisdom signify Divine knowledge and wisdom, which are omniscience: honor and glory signify Divine good and Divine truth. That riches signify rational and sensuous knowledge of good and truth, may be seen above (n. 206); hence omniscience, when speaking of the Lord: and that honor and glory, when ascribed to the Lord, signify the Divine good and the Divine truth, see above (n. 249).

289. *And blessing*, signifies all these things in Him, and from Him in them. By blessing is meant all the good which man has from the Lord, as power and opulence, and the things which accompany them; but especially all spiritual good, as love and wisdom, charity and faith, and hence the joy and happiness which are of life eternal: and because all these are from the Lord, it follows that they are in Him; for unless they were in Him, they could not be in others from Him. Hence it is, that the Lord is called Blessed in the Word, and also Blessing, that is blessing itself. That Jehovah, that is, the Lord, is called Blessed, is manifest from these places: *The High priest asked Jesus, Art thou the Christ the Son of the Blessed?* (Mark xiv. 61). *Jesus said, Ye shall not see Me hereafter, until ye say, Blessed is He that cometh in the name of the Lord* (Matt. xxiii. 39; Luke xiii. 35). *Melchizedek blessed Abram, and said, Blessed be God Most High, who hath given thine enemies into thy hand* (Gen. xiv. 18–20). *Blessed be Jehovah the God of Shem* (Gen. ix. 26). *Blessed be Jehovah, who hath heard my voice* (Ps. xxviii. 6). *Blessed be Jehovah, because He hath made marvellous His kindness* (Ps. xxxi. 21). *Blessed be Jehovah from everlasting even to everlasting* (Ps. xli. 13. So, too, Ps. lxvi. 20; Ps. lxviii. 19, 35; Ps. lxxii. 18, 19; Ps. lxxxix. 52; Ps. cxix. 12; Ps. cxxiv. 6; Ps. cxxxv. 21; Ps. cxliv. 1; Luke i. 68). Hence it is that it is here said Blessing, as also vers. 12;

and chap. vii. 12: and in David, *Glory and honor hast Thou laid upon Him, since Thou makest Him a blessing for ever* (Ps. xxi. 5, 6): this is concerning the Lord. It may be seen from these things what is meant in the Word by blessing God; that it is to ascribe to Him all blessing; also by praying that He would bless, and by giving thanks because He has blessed; as may be evident from these passages following: The mouth of Zacharias was opened, and he spake, blessing God (Luke i. 64, 68). Simeon took up the infant Jesus in his arms, and blessed God (Luke ii. 28). *Bless ye Jehovah, who hath counselled for me* (Ps. xvi. 7). *Bless ye the name of Jehovah, preach the good tidings of His salvation from day to day* (Ps. xcvi. 1–3). *Blessed be the Lord from day to day: bless ye God in the congregations, the Lord from the fountain of Israel* (Ps. lxviii. 19, 26).

290. *And every created thing which is in heaven, and upon the earth, and under the earth, and those that are in the sea, and all that are in them, heard I saying*, signifies confession and glorification of the Lord by the angels of the lowest heavens. That this confession and glorification of the Lord is from the angels of the lowest heavens, is manifest from the series; because the confessions and glorifications of the Lord which precede were made by the angels of the higher heavens, and the lower (n. 275, etc. and 286, etc.): for there are three heavens, and numberless societies in each, each of which is called a heaven. That by every created thing which is in heaven and upon the earth and under the earth and in the sea, the angels are meant, is manifest; for he says, *I heard them saying;* and they said, *Blessing and honor and glory and strength be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.* Their being called a created thing, is according to the style of the Word, in which by all the created things, as well those that are of the animal kingdom as those of the vegetable kingdom, the various things in man are signified; in general those that are of his will

or affection, and those that are of his understanding or thought. They signify these things because they correspond to them. And because the Word is written solely by correspondences, similar things are therefore said in it of the angels of heaven and of the men of the church; to prove which a few passages only will be adduced. *Jesus said unto the disciples, Go ye into all the world, and preach the gospel to every creature* (Mark xvi. 15). *Ask, I pray, the beasts, and they shall teach; and the birds of heaven, and they shall declare unto thee; or the shrub of the earth, and it shall teach thee; and the fishes of the sea shall relate unto thee: who of all these doth not know that the hand of Jehovah hath wrought this?* (Job xii. 7–10). *Let the heaven and earth praise Jehovah, the sea and all that creepeth in them, for God will save Zion* (Ps. lxix. 34, 35). *Praise Jehovah from the earth, ye whales and all deeps* (Ps. cxlviii. 7). *I will utterly consume all things from upon the face of the earth; I will consume man and beast, I will consume the birds of the heavens and the fishes of the sea* (Zeph. i. 2, 3. So too Isa. l. 2, 3; Ezek. xxxviii, 19, 20; Hos. iv. 2, 3; Apoc. viii. 7–9). *The heavens shall be glad, the earth shall rejoice, the sea shall be moved, and the fullness thereof, the field shall rejoice and all that is therein; then shall all the trees of the wood sing before Jehovah; for He cometh, for He cometh to judge the earth* (Ps. xcvi. 11–13): and in many other places. Every created thing is said, and by this is meant every thing that is reformed, or all the reformed; for by creating is signified to reform and regenerate (n. 254). What is meant by in heaven, upon the earth, and under the earth, may be seen above (n. 260): and what by the sea (n. 238). It is hence manifest what is signified by the things that are in the sea, and all that are in them. These are meant in the Word by the fishes of the sea, which are sensual affections, the lowest affections of the natural man; for such affections appear in the spiritual world at a distance like fishes, and as if in the

sea; because the atmosphere in which they are appears watery, and hence in the eyes of those who are in the heavens and upon the earth there, as a sea (see above, n. 238; and concerning fishes, n. 405).

291. *Blessing and honor and glory and strength be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever*, signifies that in the Lord from eternity, and hence in His Divine Human, is the all of heaven and the church, Divine good and Divine truth, and Divine power, and from Him in those who are in heaven and in the church. That the Lord from eternity is Jehovah, who took on the Human in time, that He might redeem and save men, may be seen above (n. 281); therefore by Him that sitteth upon the throne is meant the Lord from eternity, who is called the Father; and by the Lamb the Lord as to the Divine Human, which is the Son: and because the Father is in the Son, and the Son in the Father, and they are one, it is evident that by both, Him that sitteth upon the throne, and the Lamb, the Lord is meant: and because they are one, the Lamb is also said to be in the midst of the throne (vers. 6): also chap. vii. 17. That blessing, when speaking of the Lord, is the all of heaven and the church in Him, and from Him in those who are in heaven and the church, may be seen above (n. 289). That honor and glory are the Divine good and the Divine truth, see also above (n. 249): and that strength, when ascribed to the Lord, is the Divine power, is manifest. That all these belong to the Lord, may be evident in Daniel: *Behold, one like the Son of Man came with the clouds of heaven, and even unto the Ancient of Days: and to Him was given dominion and glory and the kingdom; and all peoples, nations, and tongues shall worship Him: His dominion is the dominion of an age which shall not pass away, and His kingdom that which shall not perish* (vii. 13. 14). That the Ancient of Days is the Lord from eternity, is manifest from this in Micah: *Thou Bethlehem Ephratah, it is*

little that thou art among the thousands of Judah; out of thee shall go forth to Me He who shall be Ruler in Israel, and whose going forth is from ancient time, from the days of eternity (v. 1). Also from this in Isaiah: *Unto us a Child is born, unto us a Son is given, upon whose shoulder is the sovereignty; His name shall be called Counsellor, God, Mighty, Father of Eternity, Prince of Peace* (ix. 5).

292. *And the four animals said, Amen,* signifies Divine confirmation from the Word. That the four animals or cherubs signify the Word, may be seen above (n. 239): and that Amen signifies Divine confirmation from the truth itself (n. 23, 28, 61); and thus from the Word.

293. *And the twenty-four elders fell down and worshipped Him that liveth for ever and ever,* signifies humiliation before the Lord, and from humiliation adoration by all in the heavens of Him, in whom and from whom is eternal life; as above (n. 251, and n. 58, 60).

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294. To these things I will add this Relation. In the natural world man has a twofold speech, because he has a twofold thought, an exterior and an interior: for a man can speak from interior thought, and at the same time from exterior thought; and he can speak from exterior thought, and not from the interior, and even against the interior: hence come simulations, flatteries, and hypocrisies. But in the spiritual world man's speech is not twofold, but single. He there speaks as he thinks: otherwise the sound is harsh, and offends the ear. But still he can be silent, and thus not divulge the thoughts of his mind: therefore when a hypocrite comes among the wise, he either goes away, or hurries himself into a corner of the room, and makes himself inconspicuous, and sits mute.

There were once many gathered together in the world of spirits, speaking on this subject among themselves,

and saying that not to be able to speak except as one thinks, is hard, when in conversation with the good, to those who have not thought justly concerning God and the Lord. In the middle of the congregation were Protestants and many from the clergy; and next them the Papists, with the monks; and the latter and the former said at first that this was not hard. What need of speaking otherwise than as one thinks? And if perchance he does not think justly, can he not close his lips, and keep silence? And a clergyman said, "Who does not think justly concerning God and concerning the Lord?" But some of the congregation said, "Let us, however, try." And it was said to those who had confirmed themselves in a Trinity of Persons in regard to God, — especially from these words in the Athanasian Creed, "There is one Person of the Father, another of the Son, and another of the Holy Spirit; and as the Father is God, so the Son is God, and the Holy Spirit is God," — that they should say *One God.* But they could not. They twisted and folded their lips into many curves, and could not articulate any other words than those that agreed with the ideas of their thought, which were of three Persons, and thence of three Gods.

Again it was said to those who had confirmed faith separate from charity, that they should name *Jesus;* but they could not: yet all could say Christ, and also God the Father. This they wondered at, and sought for the cause; and they found it to be, that they prayed to God the Father for the Son's sake, and did not pray to the Saviour Himself; for Jesus signifies Saviour. It was further said to them, that from thought concerning the Lord's Human, they should say *Divine Human;* but no one of the clergy who was there present could: but some of the laity could; on which account this was taken into serious discussion.

And then, I. These things were read to them from the Evangelists: *The Father hath given all things into the hand*

of the Son (John iii. 35). *The Father hath given to the Son power over all flesh* (John xvii. 2). *All things are delivered unto Me by my Father* (Matt. xi. 27). *All power is given unto Me in heaven and upon earth* (Matt. xxviii. 18): and it was said to them, "Keep in mind from these, that Christ, not only as to His Divine, but also as to His Human, is the God of heaven and earth, and so pronounce *Divine Human.*" But still they could not: and they said that they indeed retained from those passages some thought from understanding concerning it, but not acknowledgment; and that on that account they could not.

II. Afterward was read to them from Luke i. 32, 34, 35, that the Lord as to His Human was the Son of Jehovah God, and that as to His Human He is everywhere in the Word called the Son of God, and also the only-begotten: and they were requested to hold this in the thought, and also that the only-begotten Son of God born in the world cannot but be God, as the Father is God, and to utter *Divine Human.* But they said, "We cannot, for the reason that our spiritual thought, which is interior, does not admit into the thought that is next the speech any other ideas than what are similar to it," and that they perceived from this, that it is not now permitted to divide their thoughts, as in the natural world.

III. Then were read to them these words of the Lord to Philip: *Philip said Lord, show us the Father; and the Lord said, He that seeth Me, seeth the Father; believest thou not that I am in the Father, and the Father in Me* (John xiv. 8–11): and other passages also, that the Father and He are one (John x. 30), and elsewhere. And it was said to them, that they should keep this in the thought, and say *Divine Human.* But because that thought was not rooted in the acknowledgment that the Lord was God even as to His Human, they could not. They twisted their lips into folds even to indignation, and wished to compel their mouth to utter it and to force it out; but they

were not able. The cause was, that the ideas of the thought which flows from acknowledgment make one with the words of the tongue, with those who are in the spiritual world, and where those ideas do not exist, there are no words; for ideas become words in speech.

IV. Further, these things were read to them from the doctrine of the church received in the entire world, That "the Divine and the Human in the Lord are not two, but one, yea, one Person, being united altogether as the soul and the body." These are from the Athanasian Creed or Faith. And it was said to them, "From this you can certainly have the idea from acknowledgment that the Lord's Human is Divine, because His soul is Divine; for it is from the doctrine of your church, which you had acknowledged in the world. Moreover, the soul is the essence itself, and the body is the form; and essence and form make one, like *esse* (to be) and *existere* (to exist), and like the efficient cause of the effect and the effect itself." They retained this idea and from it wished to utter *Divine Human;* but they could not, for the interior idea concerning the Lord's Human exterminated and expunged this new adscititious idea, as they called it.

V. Again this was read to them from John: *The Word was with God, and the Word was God; and the Word was made flesh* (i. 1, 14): and this from Paul: *In Christ Jesus dwelleth all the fulness of the Godhead bodily* (Col. ii. 9). And it was said to them that they should think firmly that God who was the Word was made flesh, and that all the Divine dwelleth in Him bodily; and perhaps they might thus utter *Divine Human.* But still they could not; saying openly that they could not have the idea of a Divine Human, because God is God, and man is man; and God is a Spirit, and of a spirit we have thought no otherwise than as of wind or ether.

VI. It was at length said to them, You know that the Lord said, *Abide in Me, and I in you: he that abideth in*

Me and I in him, beareth much fruit; for without Me ye cannot do any thing (John. xv. 4, 5). And as some of the English clergy were present, this was read to them out of one of their exhortations before the Holy Communion: "For, when we spiritually eat the flesh of Christ, and drink His blood, then we dwell in Christ, and Christ in us." "If you now think that this cannot be unless the Lord's Human is Divine, pronounce *Divine Human* from acknowledgment in the thought." But still they could not: for so deeply was the idea impressed upon them, that the Lord's Divine was one thing, and His Human another, and that His Divine was like the Divine of the Father, and the Human like the human of another man. But it was said to them, "How can you think so? can a rational mind in anywise think that God is three, and that the Lord is two?"

VII. They afterwards turned to the Lutherans, saying that the Augustan Confession and Luther thought that the Son of God and the Son of Man in Christ are one Person, and that He, even as to His Human Nature, is the true, omnipotent, and eternal God; and that being present as to this also at the right hand of the omnipotent God, He governs all things in the heavens and on earth, fills all things, is with us, and dwells and operates in us; and that there is no difference of worship, because through the nature which is seen, the Divinity which is not seen is worshipped: thus that in Christ God is Man and Man God. On hearing this, they answered, "Is it so?" And they looked around, and presently said, "We did not know this before, and therefore we cannot." Yet one and another said, "We have read it, and written it; but still, while we thought about it in ourselves from ourselves, they were only words, of which we had not an interior idea."

VIII. At length, turning to the Papists, they said, "Perhaps you can say *the Divine Human*, because you believe that in the bread and wine in your eucharist, and in every

part of it, is the entire Christ; and you also adore Him as God, when you show and carry around the host; also because you call Mary the mother of God; consequently you acknowledge that she brought forth God, that is, the Divine Human." And they then wished to utter it from these ideas of their thought concerning the Lord; but they could not, on account of their material idea of His body and blood, and on account of their declaration that the Human power, and not the Divine, was transferred by Him to the Pope. And one of the monks arose and said, that he could think of a Divine Human in relation to the most holy virgin Mary, the mother of God, and also in relation to the saint of his monastery. And another monk approached, saying, "From the idea of my thought I can say *Divine Human* of the most holy Pope, rather than of Christ." But other monks then pulled him back, and said, "Shame on you." After this, heaven was seen to be opened, and there were seen tongues as little flames descending and flowing in with some; and these then celebrated the Lord's Divine Human, saying, "Remove the idea of three Gods, and believe that in the Lord dwells all the fulness of the Godhead bodily; and that the Father and He are one, as the soul and body are one; and that God is not wind or ether, but that He is Man; and then you will be conjoined to heaven, and will thereby be able from the Lord to speak the name *Jesus*, and to say *Divine Human*."

CHAPTER SIXTH.

1. And I saw when the Lamb had opened the first of the seals; and I heard one of the four animals, saying, as with a voice of thunder, Come and see.

2. And I saw, and behold, a white horse; and he that sat upon him had a bow; and there was given unto him a crown; and he went forth conquering and to conquer.

3. And when He had opened the second seal, I heard the second animal saying, Come and see.

4. And there went forth another horse that was red; and to him that sat upon him it was given to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.

5. And when He had opened the third seal, I heard the third animal saying, Come and see. And I saw, and behold, a black horse; and he that sat upon him had a balance in his hand.

6. And I heard a voice in the midst of the four animals, saying, A measure of wheat for a penny, and three measures of barley for a penny; and hurt not the oil and the wine.

7. And when He had opened the fourth seal, I heard the voice of the fourth animal, saying, Come and see.

8. And I saw, and behold, a pale horse; and the name of him that sat upon him was Death; and hell followed with him; and there was given unto them power over the fourth part of the earth, to kill with the sword, and with famine, and with death, and with the beasts of the earth.

9. And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held.

10. And they cried with a great voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth.

11. And there were given unto each of them white robes; and it was said unto them, that they should rest yet a little while, until both their fellow-servants and their brethren, who would be killed as they were, should be fulfilled.

12. And I saw when He had opened the sixth seal; and behold, there was a great earthquake; and the sun became black as sackcloth of hair; and the moon became as blood.

13. And the stars of heaven fell unto the earth, as a fig tree casteth its unripe figs, when shaken by a great wind.

14. And the heaven departed as a book rolled together, and every mountain and island were moved out of their places.

15. And the kings of the earth and the great ones, and the rich and the chief captains, and the mighty, and every servant, and every freeman, hid themselves in the caves, and in the rocks of the mountains.

16. And said to the mountains and rocks, Fall upon us, and hide us from the face of Him that sitteth upon the throne, and from the anger of the Lamb.

17. Because the great day of His anger is come, and who can stand?

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The exploration of those upon whom the final judgment is about to come, is treated of; and what their understanding of the Word had been is discovered and hence what was the state of their life: that there were those who were in truths from good (vers. 1, 2); who were without good (vers. 3, 4); who were in contempt for the truth (vers. 5, 6); and who were altogether vastated as to good and truth (vers. 7, 8). The state of

those who were guarded by the Lord in the lower earth on account of the evil; that they are to be liberated at the time of the final judgment (vers. 9–11). The state of those who are in evils and hence in falsities; what it is at the day of the final judgment (vers. 12–17).

Contents of each Verse. "And I saw when the Lamb had opened the first of the seals," signifies exploration by the Lord of all upon whom the final judgment was about to come, as to their understanding of the Word, and hence as to the states of their life. "And I heard one of the four animals saying as with a voice of thunder," signifies according to the Divine Truth of the Word. "Come and see," signifies a manifestation concerning the first in order. "And I saw, and behold, a white horse," signifies the understanding of truth and good from the Word with these. "And he that sat upon him had a bow," signifies that they have the doctrine of truth and good from the Word, by which they fight against the falsities and evils from hell. "And there was given unto him a crown," signifies their badge of combat. "And he went forth conquering and to conquer," signifies victory over evils and falsities for ever. "And when He had opened the second seal, I heard the second animal saying, Come and see," signifies here as above. "And there went forth another horse that was red," signifies the understanding of the Word destroyed as to good and hence as to the life with them. "And unto him that sat upon him it was given to take peace from the earth," signifies the taking away of charity, spiritual security, and internal rest. "That they should kill one another," signifies intestine hatreds, infestations from the hells, and internal unrest. "And there was given unto him a great sword," signifies the destruction of truth by the falsities of evil. "And when He had opened the third seal, I heard the third animal saying, Come and see," signifies here as above. "And I saw, and behold, a black horse," signifies the understand-

ing of the Word destroyed as to truth, and thus as to doctrine, with these. "And he that sat upon him had a balance in his hand," signifies the estimation of good and truth, what it was with these "And I heard a voice in the midst of the four animals, saying," signifies the Divine care of the Word by the Lord. "A measure of wheat for a penny, and three measures of barley for a penny," signifies, because the estimation of good and truth is so trifling as scarce to be any thing. "And hurt not the oil and the wine," signifies that it is provided by the Lord that the holy goods and truths which lie interiorly hid in the Word should not be violated and profaned. "And when He had opened the fourth seal, I heard the voice of the fourth animal, saying, Come and see," signifies as above. "And I saw, and behold, a pale horse," signifies the understanding of the Word destroyed both as to good and as to truth. "And the name of him that sat upon him was Death, and hell followed with him," signifies the extinction of spiritual life, and hence damnation. "And there was given unto them power over the fourth part of the earth to kill," signifies the destruction of every good of the church. "With the sword, and with famine, and with death, and by the beasts of the earth," signifies by falsities of doctrine, by evils of life, by the love of self-life, and by lusts. "And when He had opened the fifth seal," signifies exploration by the Lord of the state of life of those who were to be saved at the day of the final judgment, and in the mean time were reserved. "I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held," signifies those who, being rejected by the evil on account of their life according to the truths of the Word and their acknowledgment of the Lord's Divine Human, were guarded by the Lord, lest they should be led away. "And they cried with a great voice," signifies grief of heart. "Saying, How long, O Lord, dost Thou not judge and avenge our blood upon them that dwell on the

earth," signifies, on this account, that the final judgment is delayed, and that they are not removed who offer violence to the Word and to the Lord's Divinity. "And there were given unto each of them white robes," signifies their communication and conjunction with the angels who are in Divine truths. "And it was said unto them, that they should rest yet a little while, until both their fellow-servants and their brethren, who would be killed as they were, should be fulfilled," signifies that the final judgment would be delayed yet a little, until those were gathered together who were in like manner rejected by the evil. "And I saw when He had opened the sixth seal," signifies the exploration by the Lord of the state of life of those who were interiorly evil, upon whom the final judgment was about to come. "And behold, there was a great earthquake," signifies the state of the church altogether changed with them, and terror. "And the sun became black as sackcloth of hair, and the moon became blood," signifies every good of love with them adulterated, and every truth of faith falsified. "And the stars fell unto the earth," signifies all the knowledges of good and truth dispersed. "As a fig-tree casteth its unripe figs when shaken by a great wind," signifies by the reasonings of the natural man separated from the spiritual. "And the heaven departed as a book rolled together," signifies separation from heaven and conjunction with hell. "And every mountain and island were removed out of their places," signifies that all the good of love and the truth of faith receded. "And the kings of the earth and the great ones, and the rich, and the chief captains, and the mighty, and every servant, and every freeman," signifies those who before the separation were in the understanding of truth and good, in the intelligent knowledge of them, and in erudition, from others or from themselves, and still not in a life according to them. "Hid themselves in the caves and in the rocks of the mountains," signifies that they were now in

evils and in the falsities of evil. "And said to the mountains and rocks, Fall upon us, and hide us from the face of Him that sitteth upon the throne and from the anger of the Lamb," signifies confirmations of evil by falsities from evil, until they did not acknowledge any thing Divine in the Lord. "Because the great day of His anger is come, and who can stand?" signifies that they had become such of themselves by separation from the good and the faithful on account of the final judgment, which they could not otherwise endure.

THE EXPLANATION.

295. *And I saw when the Lamb had opened the first of the seals*, signifies the exploration by the Lord of all upon whom the final judgment was about to come, as to their understanding of the Word, and hence as to the states of their life. These things are signified, because the exploration of all those upon whom the final judgment was about to come, as to the states of their life now follows in order; and this by the Lord according to the Word. This, therefore, is what is signified by the Lamb's opening the seals of the book. That to open the book, and to loose its seals, signifies to know the states of the life of all, and to judge each according to his own, may be seen above (n. 259, 265–267, 273, 274).

296. *And I heard one of the four animals saying, as with a voice of thunder*, signifies according to the Divine truth of the Word. That the Word is meant by the four animals or cherubs, may be seen above (n. 239, 275, 286); and that perception of the Divine truth is meant by a voice of thunder, see n. 236. It is here called a voice of thunder, because by this animal the lion is meant, by which the Divine truth of the Word as to power is signified (n. 241).

Hence it is that this animal is said to speak as with a voice of thunder; for it is afterwards said that the second animal spoke, and then the third, and the fourth.

297. *Come and see*, signifies a manifestation as to the first in order. It was said above, that the exploration of all upon whom the judgment was about to come is described in this chapter, as to the states of their life; and this by the Lord according to the Word (n. 295). Here, therefore, the exploration of those who were the first in order is described, what they were as to their understanding of the Word, and hence the states of their life. That the church is from the Word, and that it is such as its understanding of the Word is, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 76–79).

298. *And I saw, and behold, a white horse*, signifies the understanding of truth and good from the Word with these. The understanding of the Word is signified by a horse, and by a white horse the understanding of truth from the Word; for white is predicated of truths (n. 167). That a horse signifies the understanding of the Word, is shown in a separate little work on the *White Horse:* but as only a few passages are there adduced, more will here be brought forward in confirmation. This is clearly manifest from the fact that horses were seen to go forth out of the book which the Lamb opened; and that the animals said, *Come and see:* for by the animals the Word is signified (n. 239, 275, 286); and by the book also (n. 257); and by the Son of Man, who is here the Lamb, the Lord as to the Word (n. 44). From these things it is now manifest, that nothing else but the understanding of the Word is here meant by the horse. This may be more manifestly evident from these words below in the Apocalypse: *I saw heaven open, when, behold, a white horse; and He that sat upon him is called the Word of God: and He hath upon His vesture and upon His thigh a name written, King of kings and Lord*

of lords : and His armies in the heavens followed Him upon white horses (xix. 11, 13, 14, 16). It may be still more evident that a horse signifies the understanding of the Word, from the following passages: *Was Thy wrath against the sea, O Jehovah ; that Thou ridest upon Thy horses ? Thy chariots are salvation ; Thou didst tread the sea with Thy horses, the mud of the waters* (Hab. iii. 8, 15). *The hoofs of the horses of Jehovah are counted as flints* (Isa. v. 28). *In that day I will smite every horse with astonishment, and his rider with fury ; and I will smite every horse of the people with blindness* (Zech. xii. 4). *In that day there shall be upon the bells of the horses, Holiness to Jehovah* (Zech. xiv. 20). *Because God hath made her forget wisdom, nor hath imparted understanding ; at what time she raiseth herself on high, she scorneth the horse and his rider* (Job xxxix. 17, 18, etc). *I will cut off the horse from Jerusalem ; but He shall speak peace to the nations* (Zech. ix. 10). *Because of Thy rebuke, O Jehovah, both the chariot and the horse have fallen asleep* (Ps. lxxvi. 6). *I will overturn the throne of kings, and I will overturn the chariot and them that ride in it; and the horses and their horsemen shall come down* (Hag. ii. 20). *By thee I will disperse the kingdoms, by thee I will disperse the horse and his rider* (Jer. li. 20, 21). *Gather yourselves from every side to My sacrifice ; ye shall be satisfied at My table with horses and chariots ; thus will I set My glory among the nations* (Ezek. xxxix. 17, 20, 21). *Be gathered together to the great supper of God, and ye shall eat the flesh of horses and of them that sit upon them* (Apoc. xix. 17, 18). *Dan shall be a viper upon the path, biting the heels of the horse, and his rider shall fall backwards : I wait for Thy salvation, O Jehovah* (Gen. xlix. 17, 18). *Gird on Thy sword, O Mighty ; mount, ride upon the Word of truth* (Ps. xlv. 3, 4). *Sing unto God ; extol Him that rideth upon the clouds* (Ps. lxviii. 4). *Behold, Jehovah rideth upon a cloud* (Isa. xix. 1, 2). *Sing unto the Lord, that rideth upon the heaven of heaven of old*

(Ps. lxviii. 33, 34). *God rode upon a cherub* (Ps. xviii. 11). *Then shalt thou delight in Jehovah, and I will make thee to ride upon the high places of the earth* (Isa. lviii. 14). *Jehovah alone did lead him, and made him to ride upon the high places of the earth* (Deut. xxxii. 12, 13). *I will make Ephraim to ride* (Hos. x. 11). Ephraim also signifies the understanding of the Word. Since Elijah and Elisha represented the Lord as to the Word, they were therefore called the chariot of Israel and his horsemen. Elisha said to Elijah, *My father, my father, the chariot of Israel and the horsemen thereof* (2 Kings ii. 12): and Joash the king said to Elisha, *My father, the chariot of Israel and the horsemen thereof* (2 Kings xiii. 14). *Jehovah opened the eyes of the servant of Elisha; and he saw, and behold, the mountain was full of horses and chariots of fire around Elisha* (2 Kings vi. 17). A chariot signifies doctrine from the Word, and a horseman one who is wise therefrom. Similar things are signified by the four chariots going forth between the mountains of brass, and by the four horses harnessed to them, which were red, black, white, and speckled: which are also called four spirits, and are said to have gone forth from standing near the Lord of the whole earth (Zech. vi. 1–8, 15). In these passages, the understanding of the Word, or the understanding of truth from the Word, is signified by horses; and so in other places. This may be still more evident from horses when mentioned in the opposite sense; in which they signify the understanding of the Word and of truth, falsified by reasonings, and also destroyed; also one's own intelligence; as in the following: *Woe to them that go down into Egypt for help, and depend upon horses, and look not to the Holy One of Israel; for Eygpt is man, and not God; and its horses flesh, and not spirit* (Isa. xxxi. 1, 3). *Thou shalt set as king over Israel him whom Jehovah hath chosen; only he shall not multiply horses to himself, lest he bring back the people into Egypt to multiply horses* (Deut. xvii. 14, 15, 16). These things

were said because knowledge and reasoning from one's own intelligence are signified by Egypt, whence comes the falsification of the truth of the Word, which is a horse here. *Ashur will not save us; we will not ride upon horses* (Hos. xiv. 4). *Some trust in chariots and some in horses, but we will glory in the name of our God* (Ps. xx. 7). *A horse is a vain thing for safety* (Ps. xxxiii. 17). *Jehovah delighteth not in the strength of the horse* (Ps. cxlvii. 10). *The Holy One of Israel said, In trust shall be your strength; but ye said, Nay, we will flee upon horses, and we will ride upon the swift* (Isa. xxx. 15, 16). *Jehovah shall make Judah as a horse of glory; they that ride upon horses shall be ashamed* (Zech. x. 3–5). *Woe to the city of bloods, all full of a lie; and the neighing horse, and the bounding chariot, and the horseman mounting* (Nah. iii. 1–4). *I will bring against Tyre the king of Babylon with horses and with chariots and with horsemen: because of the abundance of horses their dust shall cover thee; because of the voice of the horseman and the chariot thy walls shall be shaken: with the hoofs of his horses shall he trample all thy streets* (Ezek. xxvi. 7–11). By Tyre the church as to the knowledges of truth is signified; here the same falsified therein, which are the horses of Babylon. Beside other places, as Isa. v. 26, 28; Jer. vi. 22, 23; viii. 16; xlvi. 4, 9; l. 37, 38, 42; Ezek. xvii. 15; xxiii. 5, 20: Hab. i. 6, 8, 9, 10; Ps. lxvi. 12. The understanding of the Word destroyed is also signified by the red, the black, and the pale horse, in what now follows. It is from appearances in the spiritual world that a horse signifies the understanding of truth from the Word; see the small work on the *White Horse*.

299. *And he that sat upon him had a bow*, signifies that they have the doctrine of truth and good from the Word, by which they fight against the falsities and evils which are from hell, and thus against hell. By Him that sat upon the white horse spoken of Apoc. xix. 13, is meant the Lord as to the Word: but by him that sat upon this white

horse is meant a man angel as to the doctrine of truth and good from the Word, and thus from the Lord, the same as by the Lord's army in heaven, who followed the Lord upon white horses (Apoc. xix. 14). Of Him who sat upon the white horse (chap. xix.), it is said that a sharp sword went out of His mouth, that with it He might smite the nations; and by the sword going out of His mouth is signified the Divine truth of the Word fighting against falsities and evils (n. 52, 108, 117): but it is here said that he that sat upon this white horse had a bow; and by a bow is signified the doctrine of truth and good from the Word fighting against evils and falsities. To fight against evils and falsities is also to fight against the hells, because evils and falsities are thence; hence this also is signified. That a bow in the Word signifies doctrine combating in both senses, may be evident from these passages: *The arrows of Jehovah are sharp, and all His bows bent; the hoofs of His horses are counted as flint* (Isa. v. 28). *The Lord hath bent His bow as an enemy* (Lam. ii. 4). *Jehovah, Thou ridest upon Thy horses; Thy bow shall be made naked* (Hab. iii. 8, 9). *He gave the nations before him, and made him to rule over kings; He gave them as dust to His sword, as stubble to His bow* (Isa. xli. 2). In these passages a bow, because belonging to Jehovah or the Lord, signifies the Word, from which the Lord fights in man against evils and falsities. *I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the bow of war shall be cut off, and He shall speak peace to the nations* (Zech. ix. 10). *They bend their tongue, their bow is a lie, and not the truth* (Jer. ix. 3). *Behold, the wicked bend their bow, they make ready their arrows upon the string, to shoot in the darkness the upright in heart* (Ps. xi. 2). *They shall afflict Joseph and shall shoot; the archers shall hate him; but he shall abide in the strength of his bow from the hands of the Mighty One of Jacob* (Gen. xlix. 23, 24). *Put yourselves in array against Babylon; all ye that bend the bow,*

shoot at her; spare ye not the arrow because she hath sinned against Jehovah (Jer. l. 14, 29). *David lamented over Saul, to teach the sons of Judah the bow* (2 Sam. i. 17). In that lamentation the combat of truth against falsities is treated of. *Jehovah Zebaoth said, Behold, I am He that breaketh the bow of Elam, the beginning of his strength* (Jer. xlix. 35). *Jehovah hath made me a polished shaft, He hath hid me in His quiver* (Isa. xlix. 2). *Lo, children are the heritage of Jehovah; blessed is he who hath his quiver full of them* (Ps. cxxvii. 3–5). Here as elsewhere children signify the truths of doctrine. *In Salem shall be the tabernacle of Jehovah; there brake He the strings of the bow, the shield, the sword, and the battle* (Ps. lxxvi. 2, 3). *Jehovah will make wars to cease, He will break the bow, He will cut off the spear, He will burn the chariot in the fire* (Ps. xlvi. 9; Ezek. xxxix. 8, 9; Hos. ii. 18). In these places a bow signifies the doctrine of truth combating against falsities, and in the opposite sense, the doctrine of falsity combating against truths. Hence arrows and darts signify truths or falsities. Since war in the Word signifies spiritual war, therefore, the arms of war, as the sword, the spear, the shield, the buckler, the bow, the arrows, signify things belonging to such war.

300. *And there was given unto him a crown*, signifies his badge of combat. A crown signifies a badge of combat, because in ancient times kings wore their crowns in battles; as may be evident from histories, and in some degree from 2 Sam. i. 10; where the man said to David concerning Saul, that when he died in the battle, he took the crown which was upon his head, and the armlets that were upon his arms: as also from the things that are related of the king of Rabbah and David (2 Sam. xii. 29, 30). And because temptations are spiritual combats, which the martyrs endured, crowns were therefore given to them as badges of victory (n. 103). It is manifest from these things that their badge of combat is here signified by the crown; on

which account also it follows, *And he went forth conquering and to conquer.*

301. *And he went forth conquering and to conquer*, signifies victory over falsities and evils for ever. Conquering and to conquer, is said, because he who overcomes in the world in spiritual combats, which are temptations, overcomes for ever; for the hells cannot assault any one who has overcome.

302. *And when He had opened the second seal*, signifies the exploration of those by the Lord upon whom the final judgment was about to come, as to their states of life. Similar things are signified here as before (n. 295), with the distinction which follows.

303. *And I heard the second animal saying*, signifies according to the Divine truth of the Word, as above (n. 296).

304. *Come and see*, signifies a manifestation concerning those that were the second in order, as may be evident from the explanations above (n. 297); but there as to them that were first in order, and here of those that were second.

305. *And there went forth another horse that was red*, signifies the understanding of the Word destroyed as to good, and hence as to the life, with them. By a horse the understanding of the Word is signified (n. 298); and by red is signified good destroyed. It may be seen above that the color white is predicated of truths, because it is from the light of the sun of heaven (n. 167); and the color red of goods, because it is from the fire of the sun of heaven (n. 231): but the reason that red is predicated of good destroyed, is because by this red is meant infernal red, which is from the fire of hell, and which is the love of evil. The red which is infernal, is repulsive and abominable, because there is nothing living in it; but all is dead. Hence it is that by the red horse is signified the understanding of the Word destroyed as to good. This may also be evident from the description thereof, that it was given to him to take peace from the earth, that they should kill one another,

as presently follows. The second animal also, which was like a calf, by which the Divine truth of the Word as to affection is signified (n. 241), said, *Come and see;* thus showing that there was no affection of good, and thus no good, with them. That red is applied to love both of good and of evil, may be evident from the following passages: *Who washed His clothing in wine, His garment in the blood of grapes; His eyes are redder than wine, and His teeth whiter than milk* (Gen. xlix. 11, 12). This is concerning the Lord. *Who is this that cometh from Edom, red as to His garment, and His garment as of him that treadeth in the winepress* (Isa. lxiii. 1, 2)? This is also concerning the Lord. *The Nazarites were whiter than snow, brighter than milk; they were redder in body than red-shining gems* (Lam. iv. 7). In these places red is predicated of the love of good; in the following, of the love of evil: *The shield was made red, and the men were empurpled; in the fire of torches were their chariots, their aspect was as of torch-lights* (Nah. ii. 3, 4). *Though your sins were as scarlet, they shall be white as snow; though they were red as purple, they shall be as wool* (Isa. i. 18). Neither is any thing else signified by the red dragon (Apoc. xii. 3); and the red horse standing among the myrtle-trees (Zech. i. 8). Similar things are said of the colors derived from red, as of scarlet and purple.

306. *And to him that sat upon him it was given to take peace from the earth, that they should kill one another,* signifies the taking away of charity, spiritual security, and internal rest. By peace are signified all things in the complex which are from the Lord, and hence all things of heaven and the church, and the blessedness of life in them. These are of peace in the highest or inmost sense. It follows from this, that charity, spiritual security, and internal rest, are peace; for, when a man is in the Lord, he is in peace with his neighbor, which is charity; in protection against the hells, which is spiritual security; and

when he is in peace with his neighbor, and in protection against the hells, he is in internal rest from evils and falsities. Since, therefore, all these are from the Lord, what is signified by peace may be evident, in general and in particular, in the following passages: *Unto us a Child is born, unto us a Son is given, upon whose shoulder is the sovereignty, and His name shall be called God, Mighty, Father of Eternity, Prince of Peace: of the increase of His sovereignty and peace there shall be no end* (Isa. ix. 6, 7). Jesus said, *Peace I leave with you, My peace I give unto you* (John xiv. 27). Jesus said, *These things have I spoken, that in Me ye might have peace* (John xvi. 33). *In His days shall the righteous flourish, and abundance of peace* (Ps. lxxii. 7). *Then I will make a covenant of peace* (Ezek. xxxiv. 25, 27; xxxvii. 25, 26; Mal. ii. 4, 5). *How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, that saith to Zion, thy God reigneth* (Isa. lii. 7). *Jehovah bless thee, and lift up His countenance upon thee, and give thee peace* (Num. vi. 24–26). *Jehovah will bless His people with peace* (Ps. xxix. 11). *Jehovah will redeem my soul in peace* (Ps. lv. 18). *The work of Jehovah is peace, the labor of righteousness is rest, and security for ever; that they may dwell in the tabernacle of peace, and in the tents of security, and in quiet resting-places* (Isa. xxxii. 17, 18). Jesus said to the seventy whom He sent out, *Into whatever house ye enter, first say, Peace be to this house; and if the son of peace be there, your peace shall rest upon it* (Luke x. 5, 6; Matt. x. 12–14). *The meek shall possess the earth, and shall be delighted in the abundance of peace: behold the upright, for the end of that man is peace* (Ps. xxxvii. 11, 37). Zecharias prophesying said, *The day-spring from on high hath appeared, to guide our feet into the way of peace* (Luke i. 79). *Depart from evil, and do good; seek peace, and pursue it* (Ps. xxxiv. 14). *Great peace have they that love Thy law* (Ps. cxix. 165). *O that thou hadst hearkened to My commandments, then had*

thy peace been as a river: there is no peace, saith Jehovah, to the wicked (Isa. xlviii. 18, 22). *Jehovah shall speak peace to his people: let righteousness and peace kiss each other* (Ps. lxxxv. 9, 10). *There is no peace in my bones on account of my sin* (Ps. xxxviii. 3). *He hath filled me with bitterness, my soul is removed from peace, I forgot good* (Lam. iii. 15, 17: besides many other places): from which it may be seen that the things before said are meant by peace. Keep the mind in spiritual peace, and you will see it clearly. So likewise it is in these: Isa. xxvi. 12; liii. 5; liv. 10, 13; Jer. xxxiii. 6, 9; Hag. ii. 9; Zech. viii. 16, 19; Ps. iv. 6–8; Ps. cxx. 6, 7; Ps. cxxii. 6–9; Ps. cxxviii. 5, 6; Ps. cxlvii. 14. That peace is that which inmostly affects all good with blessedness, may be seen in the work on *Heaven and Hell* (n. 284–290).

307. *That they should kill one another*, signifies intestine hatreds, infestations from the hells, and internal unrest. These are signified when by taking away peace is signified to take away charity, spiritual security, and internal rest, and when by the red horse is signified the understanding of the Word destroyed as to good: for the former things exist, when there is no longer any good; and there is no longer any good, when what is good is not known. That there are intestine hatreds when there is no charity, also infestations from the hells when there is no spiritual security, and that there is internal unrest when there is no rest from evils and their lusts, is manifest. These things take place after death, if not in this world. That to kill signifies these things, is evident from the signification of a sword, which follows.

308. *And there was given unto him a great sword*, signifies the destruction of truth by the falsities of evil. That swords of various kinds signify truth combating against falsities, and destroying them, and in the opposite sense falsity fighting against truths and destroying them, may be seen above (n. 52). Here a great sword signifies the

falsities of evil destroying the truths of good. They are called the falsities of evil, because there are falsities not of evil; and the latter do not destroy truths, but the former. That this is signified by the great sword is manifest from the fact that a black horse was soon seen, by which the understanding of the Word destroyed as to truth is signified; and truth is not destroyed except by evil.

309. *And when He had opened the third seal*, signifies the exploration of those by the Lord, upon whom the final judgment will be, as to the states of their life. The same is signified by this as before (n. 295); with the difference which follows.

310. *I heard the third animal saying*, signifies according to the Divine truth of the Word, as above (n. 296).

311. *Come and see*, signifies a manifestation concerning those who were the third in order, as may be evident from the explanations above (n. 297); but there the first in order were treated of, and here the third.

312. *And I saw, and behold, a black horse*, signifies the understanding of the Word destroyed as to truth, and thus as to doctrine, with these. It has been shown above, that a horse signifies the understanding of the Word. Black signifies not true, and thus falsity, because black is opposite to white, and white is predicated of truth (n. 167, 232, 233). White also derives its origin from light, and black from darkness, and thus from the absence of light; and light is truth. But in the spiritual world blackness is from a twofold origin, — the one from the absence of flamy light, which light is with those who are in the Lord's celestial kingdom, and the other from the absence of white light, which light is with those who are in the Lord's spiritual kingdom. This blackness signifies the same as darkness, but the former the same as thick darkness. These two kinds of blackness differ from each other; the one is abominable, the other not so much so. The same is true of the falsities which they signify. In the abominable black-

ness appear those who are called devils: they also abominate truth as owls do the light of the sun. But in the blackness not abominable appear those who are called satans: these do not abominate, but turn away from, truth, therefore the latter may be compared to birds of night; but the former to horned owls. That black in the Word is descriptive of falsity, may be evident from these passages: *The Nazarites were whiter than snow; their form was darkened more than blackness* (Lam. iv. 7, 8). *Upon the prophets the day shall grow black* (Mic. iii. 6). *In the day that thou shalt go down into hell, I will make Lebanon black over thee* (Ezek. xxxi. 15). *The sun became black as sackcloth of hair* (Apoc. vi. 12). *The sun, moon, and stars were made black* (Jer. iv. 27, 28; Ezek. xxxii. 7; Joel ii. 10; iii. 15: and elsewhere). The reason that the third animal showed a black horse was because it had a face as a man; by which the Divine truth of the Word as to wisdom was signified (n. 243); this animal showed that there was no longer any truth of wisdom with these who were the third in order.

313. *And he that sat upon him had a balance in his hand*, signifies the estimation of good and truth, what it was with these. By a balance in the hand the estimation of truth and good is signified; for all measures, as well as weights, in the Word, signify the estimation of the thing which is treated of. That measures and weights signify such things is manifest from these words in Daniel v.: There appeared a writing before Belshazzar the king of Babylon, when he was drinking wine from the vessels of gold and silver taken out of the temple of Jerusalem, *Mene, Mene, Thekel, Perizin;* that is, Numbered, Numbered, Weighed, Divided; the interpretation of which is this: Mene, God hath numbered thy kingdom, and finished it; Thekel, Thou art weighed in the balance, and found wanting; Perez, The kingdom is divided, and given to the Mede and the Persian. By drinking from the gold and silver vessels of

the temple of Jerusalem, and worshipping other gods at the same time, the profanation of good and truth is signified; as also by Babylon. By *Mene*, or to number, is signified to know his quality as to truth; by *Thekel*, or to weigh, is signified to know his quality as to good; by *Perez*, or to divide, is signified to disperse. That the quality of truth and good is signified by measures and by scales in the Word, is manifest in Isaiah: *Who hath measured the waters in the hollow of His hand, and hath meted out the heavens with the span, and hath embraced the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance* (xl. 12). And in the Apocalypse: *The angel measured the wall of the holy Jerusalem a hundred and forty-four cubits, which is the measure of a man, that is, of an angel* (xxi. 17).

314. *And I heard a voice in the midst of the four animals, saying*, signifies the Divine care of the Word by the Lord. That the four animals or cherubs signify the Word from first things in ultimates, and guards lest its interior truths and goods should be violated, may be seen above (n. 239): and because these guards are from the Lord, the voice was therefore heard in the midst of the four animals. By in the midst of them is meant the Word as to its internal spiritual sense, which the Lord guards. That a guard is signified, is manifest from the things that it said: *A measure of wheat for a penny, and three measures of barley for a penny; and hurt not the oil and the wine*, by which is signified that because the estimation of good and truth is so trifling that it is scarce any thing, it must be provided that the holy goods and truths, which lie hid interiorly in the Word, should not be violated and profaned; and this is provided by the Lord by this means, that they at length do not know any good, and thence neither any truth, but mere evil and falsity: for they who know goods and truths can violate, yea, profane them; but not they that do not know. That this is the Divine Providence for guarding

the Word, may be seen in the *Angelic Wisdom concerning the Divine Providence* (n. 221–233; n. 257, at the end, and 258 at the beginning).

315. *A measure of wheat for a penny, and three measures of barley for a penny*, signifies, because the estimation of good and truth is so trifling as to be scarce any thing. This is signified, because by the *chœnix*, which was both a measure and the quantity measured, is signified quality, as above (n. 314). By wheat and barley good and truth are signified; and by a penny, which is one of the smallest coins, is signified estimation so trifling as scarce to be any thing. The reason that three measures of barley are mentioned, is because three signifies all, and is applied to truths (n. 515). Why wheat and barley signify good and truth, here the good and truth of the church from the Word, is because all the things which are from the field and the vineyard signify such things as are of the church; for the reason that a field signifies the church as to good and thence truth, and a vineyard the church as to truth and thence good: therefore, where they are mentioned in the Word, the angels, who perceive all things spiritually, understand nothing else; as in Joel: *The field is laid waste, the land mourneth, because the grain is laid waste, the new wine is dried up, the oil languisheth, the husbandmen were made ashamed, the vinedressers wailed over the wheat and the barley, because the harvest of the field hath perished* (i. 10–12). All these signify such things as are of the church. That wheat and barley signify the good and truth of the church, may be seen from these passages: John says of Jesus, that He shall gather the wheat into the garner, and shall burn up the chaff with fire (Matt. iii. 11, 12). Jesus said, *Let the tares and the wheat grow together; and in the time of the harvest I will say to the reapers, Gather ye together first the tares to burn them, but gather the wheat into My barn* (Matt. xiii. 24–30). *I have heard a consummation and decision from Jehovah God; he layeth up the*

measured wheat and the appointed barley; thus his God instructeth him to judgment, his God teacheth him (Isa. xxviii. 22–26). *Jehovah shall lead thee to a land of wheat and of barley* (Deut. viii. 7, 8). The land of wheat and barley is here the land of Canaan, by which the church is signified. *They shall come and sing in the height of Zion, and shall flow together to the goodness of Jehovah, to the wheat and the new wine* (Jer. xxxi. 12). *Jehovah will fill thee with the fat of wheat* (Deut. xxxii. 13, 14; Ps. lxxxi. 14, 17; Ps. cxlvii. 12–14). Jehovah said to the prophet Ezekiel, that he should make for himself a cake of barley mixed with dung, and should eat it (iv. 12, 15): and to the prophet Hosea, that he should take a woman an adulteress, whom he should purchase for a homer of barley and a half-homer of barley (iii. 1, 2): which things were done by those prophets, that they might represent the falsifications of truth in the church: for barley is truth, and barley mixed with dung is truth falsified and profaned. An adulterous woman also signifies falsified truth (n. 134).

316. *And hurt not the oil and the wine*, signifies that it is provided by the Lord, that the holy goods and truths, which lie interiorly hid in the Word, should not be violated and profaned. The good of love is signified by oil, and truth from that good by wine; and thus by oil holy good is signified, and by wine holy truth. That it is provided by the Lord that they should not be violated and profaned, is signified by *hurt not;* for this was heard out of the midst of the four animals, and thus from the Lord (n. 314). That which is said by the Lord, is also provided by Him. That it is provided may be seen above (n. 314, and n. 255). That oil signifies the good of love, will be seen below (n. 778, 779): but that wine signifies truth from that good, is evident from the following passages: *Every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, and without money buy wine and milk* (Isa. lv. 1). *It shall come to pass*

in that day, the mountains shall drop new wine, and the hills shall flow with milk (Joel iii. 18; Amos ix. 13, 14). *Joy is taken away from Carmel, and in the vineyards there is no singing; the wine is not trodden in the winepress, I have made their vintage shout to cease* (Isa. xvi. 10; Jer. xlviii. 32, 33). The spiritual church is signified by Carmel, because there were vineyards there. *Howl, all ye that drink wine, because of the new wine which is cut off from your mouth; the vinedressers howled* (Joel i. 5, 10, 11: nearly the same in Hos. ix. 2, 3; Zeph. i. 13; Lam. ii. 11, 12; Mic. vi. 15; Amos v. 11; Isa. xxiv. 6, 7, 9, 10). *He washeth his garment in wine, and his clothing in the blood of grapes; his eyes are red with wine* (Gen. xlix. 11). This is concerning the Lord, and the wine signifies the Divine truth. Hence it is that the Holy Supper was instituted by the Lord, in which the bread signifies the Lord as to Divine good, and the wine the Lord as to Divine truth; and with the recipients the bread signifies holy good, and the wine holy truth, from the Lord: therefore He said, *I say unto you, that I will not drink henceforth of this fruit of the vine, until the day when I shall drink it new with you in My Father's kingdom* (Matt. xxvi. 29; Luke xxii. 18). Because bread and wine signify these things, therefore also Melchizedek, going forth to meet Abram, brought out bread and wine; and he was priest to the Most High God, and blessed Abram (Gen. xiv. 18, 19). Similar things were signified by the meat-offering and the drink-offering in the sacrifices, spoken of Exod. xxix. 40; Lev. xxiii. 12, 13, 18, 19; Num. xv. 2–15; xxviii. 6, 7, 18, to the end; xxix. 1–7, etc. The meat-offering was of wheat flour, and hence it was instead of bread; and the drink-offering was of wine. It may from these things be evident what is signified by these words of the Lord: *They do not put new wine into old bottles, but put the wine into new bottles, and both are preserved* (Matt. ix. 17; Luke v. 37). The new wine is the Divine truth of the New Testament, and thus of a

new church; and the old wine is the Divine truth of the Old Testament, and thus of the old church. The like is signified by these words of the Lord at the wedding in Cana of Galilee: *Every man at first setteth forth good wine; and when they have had enough, the poorer: thou hast kept the good wine until now* (John ii. 1–10). The same is also signified by the wine in the Lord's parable of the man wounded by robbers, that the Samaritan poured in oil and wine into his wounds (Luke x. 33, 34). For by the man wounded by robbers are meant they who were spiritually wounded by the Jews by evils and falsities; to whom the Samaritan brought help by pouring in oil and wine into his wounds; that is, by teaching good and truth, and, as far as he was able, by healing him. Holy truth is also signified by new wine and wine elsewhere in the Word, as Isa. i. 21, 22; xxv. 6; xxxvi. 17; Hos. vii. 4, 5, 14; xiv. 6–8; Amos. ii. 8; Zech. ix. 15, 17; Ps. civ. 14–16. Hence the church which is in truths from the Lord is signified in the Word by a vineyard. That wine signifies holy truth may also be evident from its opposite sense, in which it signifies truth falsified and profaned; as in these places: *Whoredom, wine, and new wine occupied the heart; their wine has failed; they have committed whoredom continually* (Hos. iv. 11, 17, 18). Whoredom signifies the falsification of truth; here wine and new wine signify the same. *A cup is in the hand of Jehovah, and He hath mixed it with wine; He hath filled it with the mixture, and poured it out; and the dregs of it shall all the wicked of the earth suck out and drink* (Ps. lxxv. 9). *A cup of gold is Babylon in the hand of Jehovah, making drunk the whole earth; of the wine of it have the nations drunk, therefore they are insane* (Jer. li. 7). *Babylon hath fallen, because she hath made all nations drink of the wine of the wrath of her whoredom: if any one worship the beast, he shall drink of the wine of the wrath of God prepared unmixed in the cup of the wrath of God* (Apoc. xiv. 8, 10). *Babylon hath made all nations drink*

of the wine of her whoredom (Apoc. xviii. 3). *The memory of Babylon the great came before God, to give her the cup of the wine of the fury of the wrath of God* (Apoc. xvi. 19). *The inhabitants of the earth have been made drunk with the wine of her whoredom* (Apoc. xvii. 1, 2). By the wine which Belshazzar king of Babylon, and his nobles and wives and concubines drank out of the vessels of the temple of Jerusalem, and praised together the gods of gold, of silver, of brass, of iron, of wood, and of stone (Dan. v. 2–5), nothing else is signified but the holy truth of the Word and of the church profaned; therefore there was a writing at that time on the wall, and the king was slain that night (vers. 25, 30). Truth falsified is also signified by wine (Isa. v. 11, 12, 21, 22; xxviii. 1, 3, 7; xxix. 9; lvi. 11, 12; Jer. xiii. 12, 13; xxiii. 9, 10). The like is signified by the drink-offering which they poured out to the idols (Isa. lxv. 11; lvii. 6; Jer. vii. 18; xliv. 17–19; Ezek. xx. 28; Deut. xxxii. 38). It is from correspondence that wine signifies holy truth, and in the opposite sense profaned truth; for the angels, who perceive all things spiritually, when men read of wine in the Word, understand nothing else. Such is the correspondence between the natural thoughts of men and the spiritual thoughts of the angels. It is the same with the wine in the Holy Supper: hence it is, that by the Holy Supper introduction into heaven is effected (n. 224, at the end).

317. *And when He had opened the fourth seal*, signifies the exploration by the Lord of those upon whom the last judgment is about to come, as to the states of their life; as above (n. 295, 302), with the distinction which follows.

318. *I heard the voice of the fourth animal saying*, signifies according to the Divine truth of the Word, as above (n. 296, 303).

319. *Come and see*, signifies a manifestation of those that were the fourth in order, as is evident from the explanation above (n. 297); but there the first in order, here the fourth.

320. *And I saw, and behold, a pale horse*, signifies the understanding of the Word destroyed both as to good and as to truth. By a horse the understanding of the Word is signified (n. 298), and by pale is signified what has not vitality. In the Word they are said to have no vitality, who are not in goods of life from the truths of doctrine. For the Word in the sense of the letter is not understood without doctrine, and doctrine is not perceived without life according to it. The reason is, that life according to doctrine from the Word opens the spiritual mind, and light flows into it out of heaven, and enlightens, and gives perception. That it is so is unknown to him who knows the truths of doctrine, and yet does not live according to them. It was the fourth animal that showed the pale horse, because that animal was like a flying eagle; and by it is therefore signified the Divine truth of the Word as to knowledges and hence understanding (n. 244); therefore he showed that with those who were now seen there were no knowledges of good and truth from the Word, nor any understanding of them; and they who are such in the spiritual world appear pale, like those that are without life.

321. *And the name of him that sat upon him was Death, and hell followed with him*, signifies the extinction of spiritual life, and hence condemnation. By death is here signified spiritual death, which is the extinction of spiritual life; and by hell condemnation is signified, which follows that death. Every man has spiritual life, indeed, from creation, and thence from birth; but that life is extinguished, when God, the holiness of the Word, and eternal life, are denied. It is extinguished in the will, but remains in the understanding, or rather in the faculty of understanding. By the latter, man is distinguished from the beasts. Since death signifies the extinction of spiritual life, and hell condemnation thence, therefore death and hell are named together in some passages, as in these: *I will redeem them out of the hand of hell; I will deliver them from death: O*

death, I will be thy plague; O hell, I will be thy destruction (Hos. xiii. 14). *The cords of death encompassed me, the cords of hell encompassed me, the snares of death prevented me* (Ps. xviii. 4, 5; Ps. cxvi. 3). *Like sheep they are laid in hell; death feedeth upon them; hell is their habitation; but God will redeem my soul from the hand of hell* (Ps. xlix. 14, 15). *I have the keys of hell and of death* (Apoc. i. 18).

322. *And there was given unto them power over the fourth part of the earth, to kill*, signifies the destruction of all the good of the church. Since the extinction of man's spiritual life is meant by death, and by hell condemnation, it follows that by killing is here meant to destroy the life of a man's soul. The life of the soul is spiritual life. By the fourth part of the earth all the good of the church is signified: the earth is the church (n. 285). That the fourth part is all good cannot be known by any one, unless he knows what numbers signify in the Word. The numbers two and four in the Word are applied to goods, and signify them; and the numbers three and six are applied to truths, and signify them. Hence the fourth part, or simply a fourth, signifies all good; and the third part, or simply a third, signifies all truth: and therefore by killing a fourth part of the earth is here signified to destroy all the good of the church. That the power of killing the fourth part of the habitable earth was not given to him that sat upon the pale horse, is manifest. Besides, four in the Word signifies the conjunction of good and truth. That these are the things signified by four may be proved from the Word, as from the four animals or cherubs (Ezek. i., iii., x.; Apoc. iv.); by the four chariots between the two mountains of brass (Zech. vi. 2); by the four winds (Zech. ii.); and by the four horns of the altar (Exod. xxvii. 1–9; Apoc. ix. 13); by the four angels standing upon the four corners of the earth, holding the four winds of the earth (Apoc. vii. 1; Matt. xxv. 31): also by visiting iniquity upon the third and the fourth generation (Num.

xiv. 18); and elsewhere by the third and fourth generation. By these and many more passages in the Word, I say, it may be proved that four is descriptive of goods, and signifies them, and also the conjunction of good and truth. But as this is not manifest without an extended explanation of those passages, suffice it to declare that nothing else is understood by four and a fourth part in heaven.

323. *With the sword and with famine and with death and by the beasts of the earth*, signifies, by falsities of doctrine, by evils of life, by the love of self-life and by lusts. That by a sword is signified truth combating against evils and falsities and destroying them, and in the opposite sense falsity fighting against goods and truths and destroying them, may be seen above (n. 52, 108, 117). Here, therefore, by a sword, falsities of doctrine are signified because the destruction of all the good of the church is treated of. That by famine evils of life are signified, will be confirmed below. Man's love of self-life is signified by death, because by death is signified the extinction of spiritual life, and hence natural life separate from spiritual life, as above (n. 321); and this life is a life of the love of one's self-life: for from this life a man does not love any thing but himself and the world, and hence also loves evils of every kind, which from the love of that life are delightful to him. That by the beasts of the earth the lusts from that love are signified, will be seen below (n. 567). Something will here be said of the signification of famine. Famine signifies the deprivation and the rejection of the knowledges of truth and good, arising from evils of life. It also signifies ignorance of the knowledges of truth and good arising from deficiency of them in the church; and it signifies also a desire to know and understand them. I. That famine signifies the deprivation and rejection of the knowledges of truth and good arising from evils of life, and the evils of life thence, may be evident from the following passages: *By the sword and by*

famine they shall be consumed, that their carcase may be for food to the birds of the heavens and to the beasts of the earth (Jer. xvi. 4). *These two things shall come upon thee, devastation and breaking in pieces, and famine and the sword* (Isa. li. 19). *Behold, I will visit upon them; the young men shall die by the sword, the sons and daughters shall die of famine* (Jer. xi. 22). *Give his sons to famine, and pour out their blood by the power of the sword; let the men be put to death* (Jer. xviii. 21). *I will send against them the sword, famine, and pestilence, and I will make them like wild figs that cannot be eaten for badness, and I will pursue after them with the sword, famine, and pestilence* (Jer. xxix. 17, 18). *I will send against them the sword, famine, and the pestilence, until they are consumed from the earth* (Jer. xxiv. 10). *I proclaim liberty for you to the sword, to famine, and to the pestilence; and I will deliver you to the attack of all nations* (Jer. xxxiv. 17). *Because ye have polluted My sanctuary, the third part of thee shall die by the pestilence and shall be consumed with famine, and the third part shall fall by the sword: when I send the evil darts of famine against them, which shall be for destruction* (Ezek. v. 11, 12, 16, 17). *The sword without, and the pestilence and famine within* (Ezek. vii. 15). *On account of all the evil abominations, they shall fall by the sword, by famine, and by the pestilence* (Ezek. vi. 11, 12). *My four evil judgments, the sword, the famine, and the evil beast, and the pestilence, will I send upon Jerusalem, to cut off from it man and beast* (Ezek. xiv. 13, 15, 21: besides other places, as Jer. xiv. 12, 13, 15, 16; xlii. 13, 14, 16–18, 22; xliv. 12, 13, 27; Matt. xxiv. 7, 8; Mark xiii. 8; Luke xxi. 11). By the sword, famine, pestilence, and the beast in these places the same things are signified as here by the sword, famine, death, and the beasts of the earth; for there is a spiritual sense in every thing in the Word, in which a sword is the destruction of spiritual life by falsities, famine is the destruction of spiritual life by evils, the beast

of the earth is the destruction of spiritual life by the lusts of falsity and evil, and the pestilence and death are an utter wasting away, and thus condemnation. II. That famine signifies ignorance of the knowledges of truth and good arising from deficiency of them in the church, is evident also from various passages in the Word, as Isa. v. 13; viii. 19–22; Lam. ii. 19; v. 8–10; Amos. viii. 11–14; Job. v. 17, 20: and elsewhere. III. That famine or hunger signifies the desire of knowing and understanding the truths and goods of the church, is manifest from these, Isa. viii. 21; xxxii. 6; xlix. 10; lviii. 6, 7; 1 Sam. ii. 4, 5; Ps. xxxiii. 18, 19; xxxiv. 9, 10; xxxvii. 18, 19; cvii. 8, 9, 35–37; cxlvi. 7; Matt. v. 6; xxv. 35, 37, 44; Luke i. 53; John vi. 35: and elsewhere.

324. *And when He had opened the fifth seal*, signifies exploration by the Lord of the state of life of those who were to be saved at the day of the final judgment, and in the mean time were reserved. That these are treated of here is manifest from what now follows. But it is to be known, that these and those like them are treated of throughout the twentieth chapter, the explanation of which may be seen from n. 840–874; from which it is manifest who they are, and why they were reserved.

325. *I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held*, signifies those who were hated, reproached, and rejected, by the evil, on account of their life according to the truths of the Word, and their acknowledgment of the Lord's Divine Human, and were guarded by the Lord lest they should be led away. Under the altar signifies the lower earth where they were guarded by the Lord. An altar signifies the worship of the Lord from the good of love. By the souls of the slain are not here signified martyrs, but those that were hated, reproached, and rejected, by the evil, in the world of spirits, and who might be led away by dragonists and heretics. For the Word of God

and for the testimony which they held, signifies on account of a life according to the truths of the Word, and on account of their acknowledgment of the Lord's Divine Human. Testimony is not given in heaven to any others but those who acknowledge the Lord's Divine Human; for the Lord is He who testifies, and gives to the angels to testify (n. 16): *For the testimony of Jesus is the spirit of prophecy* (Apoc. xix. 10). As they were under the altar, it is manifest that they were guarded by the Lord; for all who have lived any life of charity are guarded by the Lord, lest they should be hurt by the evil; and after the final judgment, when the evil have been removed, they are released from the guards, and are taken up into heaven. After the final judgment I often saw them sent forth from the lower earth and transferred into heaven. That by the slain are meant they who are rejected, treated with abuse, and held in hatred, by the evil in the world of spirits, and who might be led away, also they who desire to know truths, but cannot on account of the falsities in the church, may be evident from these passages: *Jehovah God said, Feed the sheep of slaughter, which their possessors slay: and I fed the sheep of slaughter for your sakes, ye poor of the flock* (Zech. xi. 4, 5, 7). *We are slain every day, we are counted as sheep for the slaughter; forsake us not, O Jehovah* (Ps. xliv. 22, 23). *Jacob shall cause them that come to take root; is he slain according to the slaughter of them that are slain?* (Isa. xxvii. 6, 7). *I heard the voice of the daughter of Zion, Woe unto me, my soul is wearied by the slayers* (Jer. iv. 31). *They shall deliver you into affliction and shall slay you; and ye shall be hated for My name's sake* (Matt. xxiv. 9; John xvi. 2, 3). This last the Lord says to the disciples; but by the disciples are meant all who worship the Lord and live according to the truths of His Word. These the evil in the world of spirits continually wish to kill; but as they cannot there do this as to the body, they continually wish to do it as to the soul: and as they cannot do this,

they burn with such hatred against them, that they feel nothing to be more delightful than to do evil to them; which is the cause of their being guarded by the Lord: and when the evil are cast out into hell, which is done after the final judgment, they are led forth from their guards. But see the explanations on chapter twentieth, and concerning these in n. 846 there. That to kill in the Word signifies to destroy souls, which is to kill spiritually, is manifest from many passages therein, as from these, Isa. xiv. 19–21; xxvi. 21; Jer. xxv. 33; Lam. ii. 21; Ezek. ix. 1, 6; Apoc. xviii. 24.

326. *And they cried with a great voice*, signifies grief of heart, as is manifest from what now follows.

327. *Saying, How long, O Lord, dost Thou not judge and avenge our blood upon them that dwell on the earth*, signifies on this account, that the final judgment is delayed, and that those are not removed who offer violence to the Word and to the Lord's Divinity. How long, O Lord, dost thou not judge? signifies, why is the last judgment delayed? and avenge our blood, signifies, why are not those in justice condemned, who offer violence to these on account of their acknowledgment of the Lord's Divine Human, and on account of a life according to the truths of His Word? By blood is signified the violence offered to them (n. 379): by them that dwell upon the earth are meant the evil in the world of spirits, from whom they have been guarded lest they should be injured.

328. *And there were given unto each of them white robes*, signifies that there were given to them communication and conjunction with the angels who are in Divine truths. Garments signify truths (n. 166); and white garments genuine truths (n. 212). These things are signified by garments, because all in the heavens are clothed according to the truths which they possess; and every one is clothed according to his conjunction with angelic societies: for which reason, when conjunction is given, they forwith appear clothed correspondingly. Hence it is, that by white robes

were given to each of them, is signified that communication and conjunction were given to them with the angels who are in Divine truths. Robes, mantles, and cloaks signify truths in general, because they were general clothings. He who knows that this is their signification, can know the arcana that lie hid in the following passages: That Elijah, when he found Elisha, threw his mantle upon him (1 Kings xix. 19). That Elijah by his mantle divided the waters of the Jordan (2 Kings ii. 8). In like manner Elisha (2 Kings ii. 14). That the mantle fell from Elijah when he was taken up, and Elisha took it up (2 Kings ii. 12, 13). For by Elijah and Elisha the Lord as to the Word was represented, and hence their mantle signified the Divine Truth of the Word in general. Also what the cloak of Aaron's ephod signified, upon whose fringe were pomegranates of hyacinthine blue and purple, and bells of gold (Exod. xxviii. 31–35). That it signified Divine Truth in general may be seen in the *Heavenly Arcana* published at London (n. 9825). Similar things are signified by cloaks and mantles in these passages: *All the princes of the sea shall descend from their thrones, they shall throw away their robes* (Ezek. xxvi. 16). *The scribes and pharisees enlarge the fringes of their garments, that they may be seen by men* (Matt. xxiii. 5). *My people have made themselves an enemy for the sake of a garment, they pull off the mantle from them that pass by* (Mic. ii. 8; and elsewhere).

329. *And it was said unto them, that they should rest yet a little while, until their brethren and their fellow-servants, who would be killed as they were, should be fulfilled,* signifies that the final judgment would be delayed yet a little, until those were gathered together from every quarter, who were in like manner hated, reproached, and rejected, by the evil, on account of their acknowledgment of the Lord's Divine Human, and life according to the truths of His Word. That this is signified is manifest from what is said above. Similar things are signified by this in

Isaiah: *Thy dead shall live: awake and shout, ye dwellers in the dust: come, My people, enter thou into thy bedchambers, and shut the door behind thee; hide thyself as for a little moment, until the anger be passed by: for, behold, Jehovah goeth forth out of His place, to visit the iniquity of the inhabitants of the earth upon them: then the earth shall reveal her blood, and shall no longer conceal her slain* (xxvi. 19–21). But, as was said above, these and similar things are treated of in chapter twentieth that follows, which is explained from n. 840–874.

330. *And I saw when He had opened the sixth seal*, signifies the exploration of the state of life of those who were interiorly evil, upon whom the judgment was to come. That these are treated of is manifest from the things that now follow. But that they may be understood, two arcana are to be revealed. First, that the final judgment was not executed upon any others but those who appeared as Christians in the external form, and professed with the mouth the things which are of the church; but in the internal form, or in the heart, were opposed to them. And because they were such, they were therefore conjoined as to their exteriors with the ultimate heaven, and as to their interiors, with hell. Secondly, that as long as they were conjoined with the ultimate heaven, so long were the internals of their will and love closed up; owing to which they did not appear before others as evil. But when they were separated from the ultimate heaven, their interiors were then opened; which were totally in opposition to their exteriors, from which they dissembled, and pretended that they were angels of heaven, and that the places where they dwelt were heavens. These heavens so called were those which passed away at the time of the final judgment (Apoc. xxi. 1). But more may be seen on this subject in the little work on the *Final Judgment* (n. 70, 71) and in the *Continuation concerning the Final Judgment* (n. 10).

331. *And, behold, there was a great earthquake*, signifies

the state of the church altogether changed with them, and terror. Earthquakes signify changes of state in the church, because the earth signifies the church (n. 285): and because, in the spiritual world, when the state of the church is anywhere perverted, and a change is made, there is an earthquake; and because this foreshadows their destruction, they are in terror. For the earths or lands in the spiritual world are similar as to their appearance to the lands in the natural world (n. 260); but because the lands there, like all other things in that world, are from a spiritual origin, they are therefore changed according to the state of the church with them that dwell upon them: and when the state of the church is perverted, they quake and tremble, yea, sink down and are moved out of their place. That it was so done when the final judgment was impending and taking place, may be seen in the small work on the *Final Judgment*. It may be evident from these things, what is signified by quakings, concussions, and commotions of the earth, in the following passages: *There shall be pestilences, famines, and earthquakes in divers places* (Matt. xxiv. 7; Mark xiii. 8; Luke xxi. 11). The words here are said concerning the final judgment. *In the fire of indignation I have spoken, Surely in that day there shall be a great earthquake, that every man upon the face of the earth should shake, and the mountains should be overturned* (Ezek. xxxviii. 18–20). *There was a great earthquake, such as was not since men were made upon the earth* (Apoc. xvi. 18). *I will shake the heavens, and the earth shall be shaken out of its place, in the indignation of Jehovah Zebaoth* (Isa. xiii. 12, 13). *The foundations of the earth have been shaken; the earth hath been shaken exceedingly, because its transgression is heavy upon it* (Isa. xxiv. 18–20). *The earth is smitten and shaken, and the foundations of the mountains, because He was wroth* (Ps. xviii. 7). *The mountains tremble before Jehovah and the rocks are overturned* (Nah. i. 5, 6). In like manner

elsewhere, as Jer. x. 10; xlix. 21; Joel ii. 10; Hag. ii. 6, 7; Apoc. xi. 19; and elsewhere. But these things are to be understood as being done in the spiritual world, and not in the natural world: there they signify such things as are said above.

332. *And the sun became black as sackcloth of hair, and the moon became as blood*, signifies every good of love with them adulterated, and every truth of faith falsified. That by the sun the Lord is signified as to His Divine love, and hence the good of love from Him, and in the opposite sense the Lord's Divinity denied, and hence the good of love adulterated, may be seen above (n. 53); and as the sun signifies the good of love, hence the moon signifies the truth of faith: for the sun is red from fire, and the moon is white from the light of the sun; and fire signifies the good of love, and light, truth from that good. Concerning the moon, see also the passages adduced above (n. 53). The sun is said to have become black as sackcloth of hair, because good adulterated is in itself evil, and evil is black. And the moon is said to have become as blood, because blood signifies Divine truth, and in the opposite sense Divine truth falsified; see below (n. 379, 684). Of the sun and the moon almost the same is said in Joel: *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh* (ii. 31).

333. *And the stars of heaven fell unto the earth*, signifies all the knowledges of good and truth dispersed. That the stars signify the knowledges of good and truth, may be seen above (n. 51). That to fall from heaven to the earth is to be dispersed, is manifest. In the spiritual world also the stars appear to fall from heaven to the earth, when the knowledges of good and truth perish.

334. *As a fig-tree casteth its unripe figs when shaken by a great wind*, signifies by the reasonings of the natural man separated from the spiritual. It is said that they signify, when yet it is a comparison, because all compari-

sons in the Word are in like manner correspondences, and in the spiritual sense cohere with the thing that is treated of, as in the present instance. For a fig-tree from correspondence signifies a man's natural good conjoined with his spiritual good, but here, in the opposite sense, a man's natural good separated from his spiritual good, which is not good. And because the natural man separated from the spiritual man perverts by reasonings the knowledges of good and truth which are signified by the stars, it follows that this is signified by the fig-tree shaken by a great wind. That reasoning is signified by a wind and a storm, is manifest from many passages in the Word; but there is no need to adduce them here, as it is a comparison. A fig-tree signifies natural good in man, because every tree signifies something of the church in man, and thus also man in respect to it. These passages may serve for confirmation: *All the host of heaven shall fall down, as a leaf falleth from the vine, and as a fig falleth from the fig-tree* (Isa. xxxiv. 4). *I will consume them; there shall be no grapes on the vine, nor figs on the fig tree; and the leaf shall fall* (Jer. viii. 13). *All thy bulwarks are like a fig-tree with its first fruits, which, if they be shaken, fall into the mouth of the eater* (Nah. iii. 12). Besides other places, as Jer. xxiv. 2, 3, 5, 8; Isa. xxxviii. 21; Jer. xxix. 17, 18; Hos. ii. 12; ix. 10; Joel i. 7, 12; Zech. iii. 10; Matt. xxi. 18–21; xxiv. 32, 33; Mark xi. 12–15, 19–25; Luke vi. 44; xiii. 6–9; in which passages nothing else is meant by a fig-tree.

335. *And the heaven departed as a book rolled together*, signifies separation from heaven and conjunction with hell. The reason that it is said that the heaven departed as a book rolled together, is that man's interior understanding and hence his thought is like heaven. For his understanding can be elevated into the light of heaven, and in elevation can think with the angels about God, about love and faith, and about eternal life. But if his will is not at the same time elevated into the heat of heaven, the man is still not

conjoined to the angels of heaven, and thus is not like heaven. That it is so, may be seen in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom*, in Part Fifth. By this faculty of the understanding, the evil, who are here treated of, were able to be in consociation with the angels of the lowest heaven. But when these were separated from them, their heaven then departed like a book rolled together. By a book rolled together is meant a parchment rolled together, since their books were parchments: and the comparison is with a book, because the Word also is a book (n. 256); therefore when it is rolled together as a parchment, whatever is therein does not appear, but is as if it were not. For this reason the like is said in Isaiah: *All the host of heaven shall waste away, and the heavens shall be rolled together as a book, and shall fall down as a leaf falleth from the fig-tree* (xxxiv. 4). The host are the goods and truths of the church from the Word (n. 447). It may be evident from this that by *the heaven departed as a book rolled together*, separation from heaven and conjunction with hell are signified. That separation from heaven is conjunction with hell, is manifest.

336. *And every mountain and island were removed out of their places*, signifies that all the good of love and the truth of faith receded. That this is signified by these words no one can see except by the spiritual sense. The reason that it is signified is that they who are in the good of love are meant by mountains, because the angels dwell upon mountains; they who are in love to the Lord upon the more elevated, and they who are in love toward the neighbor upon the less elevated: therefore by every mountain every good of love is signified. That by islands they are meant who are more remote from the worship of God, may be seen above (n. 34); here they who are in faith, and not so much in the good of love. Hence, in the abstract sense, by every island every truth of faith is signified. By being moved out of their places is signified to recede.

It is because the homes of the angels are upon mountains and hills that by mountains and hills in the Word heaven and the church are signified, where are love to the Lord and love toward the neighbor; and in the opposite sense hell, where are the love of self and the love of the world. That heaven and the church, where are love to the Lord and love toward the neighbor, and thus where the Lord is, are signified by mountains and hills, is manifest from these passages following: *Lift thine eyes to the mountains, whence cometh help* (Ps. cxxi. 1). *Behold, upon the mountains the feet of him that publisheth peace* (Nah. i. 15; Isa. lii. 7). *Praise Jehovah, mountains and hills* (Ps. cxlviii. 9). *A mountain of God is the mountain of Bashan, a mountain of hills is the mountain of Bashan; wherefore leap ye, O mountains, ye hills of the mountain, Jehovah desires to dwell therein, even Jehovah will dwell for ever* (Ps. lxviii. 16, 19). *The mountains skipped like rams, the hills like the sons of the flock; before the Lord thou art in travail, O earth* (Ps. cxiv. 4–7). *I will bring forth a seed from Jacob, and from Judah an inheritor of My mountains; that My elect may possess them, and My servants shall dwell there* (Isa. lxv. 9). In the consummation of the age; then let them that are in Judea flee to the mountains (Matt. xxiv. 16). *O Jehovah, Thy justice is like the great mountains* (Ps. xxxvi. 6). *Jehovah shall go forth and fight; His feet shall stand in that day upon the Mount of Olives before the face of Jerusalem on the east* (Zech. xiv. 3, 4). Since the Mount of Olives signified the Divine Love, for that reason the Lord in the day time preached in the temple, but going out at night, He abode in the Mount of Olives (Luke xxi. 37; xxii. 39; John viii. 1): and for that reason the Lord spake with the disciples upon that mountain concerning His coming and concerning the consummation of the age (Matt. xxiv. 3; Mark xiii. 3, etc.); and He also went thence to Jerusalem and suffered (Matt. xxi. 1; xxvi. 30; Mark xi. 1; xiv. 26; Luke xix. 29, 37; xxi. 37; xxii. 39).

Since a mountain signified heaven and love, hence Jehovah descended upon the top of Mount Sinai, and promulgated the law (Exod. xix. 20; xxiv. 17); and for the same reason, the Lord was transfigured upon a high mountain before Peter, James, and John (Matt. xvii. 1). And for that reason Zion was upon a mountain, and also Jerusalem; and they are called the mountain of Jehovah and the mountain of holiness in many places in the Word. Similar things are signified by mountains and hills elsewhere, as Isa. vii. 25; xxx. 25; xl. 9; xliv. 23; xlix. 11, 13; lv. 12; Jer. xvi. 15, 16; Ezek. xxxvi. 8; Joel iii. 18; Amos iv. 12, 13; ix. 13, 14; Ps. lxv. 6; lxxx. 9, 10; civ. 5–10, 13. That mountains and hills signify those loves may be still more manifestly evident from their opposite sense, in which they signify infernal loves, which are the love of self and the love of the world; as is manifest from these passages: *The day of Jehovah shall come upon all high mountains and upon all lofty hills* (Isa. ii. 12, 14). *Every valley shall be exalted, and every mountain and hill shall be made low* (Isa. xl. 3, 4). *The mountains shall be thrown down, and the steep places shall fall* (Ezek. xxxviii. 20, 21). *Behold, I am against thee, O mountain, that destroyest the whole earth; I will make thee a mountain of burning* (Jer. li. 25). *I saw the mountains, and behold they were shaken, and all the hills were thrown down* (Jer. iv. 23–25). *A fire is kindled in mine anger, and it shall set fire to the foundations of the mountains* (Deut. xxxii. 22). *I will lay waste mountains and hills* (Isa. xlii. 15). *Behold, O Jacob, I have made thee as a threshing-sledge, that thou mayest thresh and grind the mountains, and mayest make the hills as chaff, that the wind may take them away* (Isa. xli. 15, 16). *Give glory to Jehovah, before your feet stumble against the mountains of the twilight* (Jer. xiii. 16). Nor is any thing else meant by the seven mountains, upon which the woman, who was Babylon, sat (Apoc. xvii. 9: besides other places, as Isa. xiv. 13; Jer. l. 6; ix. 10; Ezek. vi. 3; xxxiv. 6; Mic.

vi. 1, 2; Nah. i. 5, 6; Ps. xlvi. 2, 3). From these passages it may now be evident, what is meant by every mountain and island being moved out of their places; also what in a following chapter by every island fleeing away, and the mountains not being found (Apoc. xvi. 20; n. 714).

337. *And the kings of the earth and the great ones, and the rich, and the chief captains, and the mighty, and every servant and every freeman*, signifies those who before the separation were in the understanding of truth and good, in the intelligent knowledge of them, and in erudition, from others or from themselves, and still not in a life according to them. No one can know that all these things are signified by these persons in their order, but he who knows what is signified in the spiritual sense by kings, by great ones, by the rich, by captains, by the mighty, by a servant and by a freeman. In the spiritual sense by kings those who are in truths are signified, by the great ones those who are in goods, by the rich those that are in the knowledge of truth, by captains they who are in the knowledge of good, by the mighty they that are in erudition, by servants they that are in such things from others, and thus from the memory, and by freemen they that are in such things from themselves, and thus from judgment. But to prove from the Word that these are signified by all these names, would be too prolix. What kings signify was shown above (n. 20); and what the rich (n. 206). What the great ones signify, is manifest in Jer. v. 5; Nah. iii. 10; Jonah iii. 7: for great is predicated of good (n. 896, 898). That the mighty, and that servants and freemen, are they that are in erudition, either from others or from themselves, will be seen below. It is said, those who were in these things, and still not in a life according to them; since the evil, yea, the worst, can be in the knowledge and understanding of the truth and good, and also in much erudition; but because they are not in a life according to them, they are actually not in them. For what is only in the

understanding, and not at the same time in the life, is not in the man; it is out of him as in the entrance-hall; but that which is at the same time in the life is in the man; it is within him as in the house: therefore the latter are preserved, but the former rejected.

338. *Hid themselves in the caves and in the rocks of the mountains*, signifies that they were now in evils and in the falsities of evil. By hiding themselves in the caves and in the rocks of the mountains is signified to be in evils and in the falsities of evil, because they who have pretended before the world that they were in the good of love, and yet were in evil, hide themselves after death in caves; and they who have pretended that they were in the truths of faith, and yet were in the falsities of evil, hide themselves in the rocks of the mountains. The entrances appear like holes in the earth and like fissures in the mountains, into which they introduce themselves like serpents, and hide themselves therein. That such are their dwellings I have often seen. Hence it is that by caves the evils of such are signified, and by holes and fissures the falsities of evil, in the following passages: *In that day they shall enter into the caves of the rocks, and into the fissures of the cliffs, when Jehovah shall arise to terrify the earth* (Isa. ii. 19). *In that day they shall enter into the clefts of the rocks and into the fissures of the cliff, for fear of Jehovah* (Isa. ii. 21). *They shall dwell in a fissure of the valley and in the holes of the earth and in the rocks* (Job xxx. 6). *The pride of thy heart hath deceived thee, who dwellest in the fissures* (Obad. vers. 3). *In that day they shall come and rest in the rivers of desolations, and in the fissures of the rocks* (Isa. vii. 19). *The palace shall be a desert, the hill and the tower shall be for caves for ever* (Isa. xxxii. 14). *The pride of thine heart hath deceived thee, thou who dwellest in the holes of the rock* (Jer. xlix. 16). *They shall hunt them from upon every mountain and hill, and out of the holes of the rocks: they shall not be hidden from Me, nor*

shall their iniquity lie hid (Jer. xvi. 16, 17). *In that day the sucking child shall play upon the hole of the viper, and the weaned child shall put his hand upon the cave of the basilisk* (Isa. xi. 8).

339. *And said to the mountains and rocks, Fall upon us, and hide us from the face of Him that sitteth upon the throne, and from the anger of the Lamb*, signifies the confirmations of evil by falsity and of falsity from evil, until they did not acknowledge any thing Divine in the Lord. By mountains the loves of evil, and thus evils, are signified (n. 336); and by rocks are signified the falsities of faith. By falling upon them and hiding them is signified to protect against influx from heaven: and because this is done by the confirmations of evil by falsity and of falsity from evil, this is therefore signified. By hiding themselves from the face of Him that sat upon the throne and from the anger of the Lamb, is signified, until they would not acknowledge any thing Divine in the Lord. By Him that sitteth upon the throne is meant the Lord's Divine from which all things are, and by the Lamb, Himself as to His Divine Human. The Lord as to both was upon the throne, as was shown above. It is said, from His face and from His anger, because all those who are in the caves and in the rocks do not dare to set foot out of them, nor even to put out a finger, on account of torment and torture if they do. The reason is, because they hate the Lord to such a degree that they cannot speak His name; and the Lord's Divine sphere fills all things, which they cannot remove from themselves except by the confirmations of evil by falsity and of falsity from evil. The enjoyments of evils do this. Similar things are signified by this in Hosea: *They shall say to the mountains, Cover us, and to the hills, Fall upon us* (x. 8); and in Luke: *Then shall they begin to say to the mountains, Fall upon us, and to the hills, Hide us* (xx iii. 30). That this is the spiritual sense of those words cannot appear in the letter; but in the spiritual sense it appears from

this, that when a final judgment is being accomplished, they that are in evil and wish to be in good then suffer hard things in the beginning, but less hard at that time those who confirm themselves in their evil by falsities; for the latter cover up their evil by the falsities, but the former lay bare their evil, and then cannot endure the Divine influx; as appears in what follows. The caves and caverns into which they cast themselves are correspondences.

340. *Because the great day of His anger is come, and who can stand?* signifies that they became such of themselves by separation from the good and the faithful on account of the final judgment, which they could not otherwise endure. By the great day of the anger of the Lamb the final judgment is signified; and by who can stand is signified not to be able to endure for torture. For when a final judgment is impending, the Lord with heaven draws near; and of those who are below, in the world of spirits, no others can endure the Lord's coming, but they who are interiorly good; and they are interiorly good, who shun evils as sins, and look to the Lord. That the day of the Lord's anger signifies the final judgment, is plainly manifest from these passages: *Before the fierce anger of Jehovah come upon you, before the day of the anger of Jehovah come upon you, it may be ye shall be hid in the day of Jehovah's anger* (Zeph. ii. 2, 3). *Behold, the day of Jehovah cometh, cruel, both with indignation, and with the wrath of anger* (Isa. xiii. 9, 13). *The great day of Jehovah is near, a day of wrath, a day of straitness and distress, a day of darkness and of thick darkness* (Zeph. i. 14, 15). *Thine anger is come, and the time to judge the dead, and to give reward unto Thy servants, and to destroy them that destroy the earth* (Apoc. xi. 18). *Kiss the Son, lest He be angry and ye perish in the way, because His anger is kindled quickly; blessed are all they that trust in Him* (Ps. ii. 12).

341. To this I will add this Relation. I saw the clergy of England assembled to the number of six hundred, who prayed to the Lord that He would permit them to ascend into one of the societies of the higher heaven; and it was granted, and they ascended. And when they entered, they saw their king, the grandfather of the king that reigns at this day [1766]; and they were glad. He then approached two bishops who were among them, whom he had known in the world, and speaking with them, asked, "How did you come hither?" They answered that they made supplication to the Lord, and it was granted. He said to them, "Why to the Lord, and not to God the Father?" And they said that they were so instructed below. And he said, "Did I not tell you this many times in the world, that the Lord is to be approached? as also that charity is the primary? What did you then answer concerning the Lord?" And it was given them to recollect that they had answered, that when the Father is approached the Son also is approached. But the angels who were around the king said, "You mistake; you did not think that: neither is the Lord approached when God the Father is approached; but God the Father is approached when the Lord is approached, because they are one like soul and body. Who goes to a man's soul and thus to his body? When a man is approached as to his body which one sees, is not his soul also approached, which one does not see? At this they were silent. And the king came to the two bishops holding in his hand two gifts, saying, "These are gifts from heaven." They were heavenly forms of gold; and he wished to present them. But then a dusky cloud covered them, and separated them; and they descended by the way by which they came up: and they wrote these things in a book.

The rest of the clergy of England, who heard that it had been granted to their companions to ascend into the higher heaven, gathered together at the foot of the mountain, where they were waiting for their return. And when they

returned, they saluted their brethren, and related what had happened to them in heaven, and that two heavenly forms of gold, most beautiful to the sight, were given by the king to the bishops; but that they fell out of their hands. And they then went away out of the open air into a grove which was near; and they conversed among themselves, looking around to see whether any one was hearing: but they were overheard, nevertheless. They spoke of unanimity and concord, and then of sovereigntv and dominion. The bishops spoke, and the rest favored by assent. And suddenly — which I wondered at — they no longer appeared as many, but as one great person, whose face was like the face of a lion, having upon his head a turreted mitre upon which was a crown: and he spoke in a lofty tone, and walked with a proud step; and looking back said, "To whom else, of right, belongs the sovereignty, but to me?" The king looked down from heaven, and saw, first all as one, and then as many unanimous; and most of them, as he said, in worldly dress.

CHAPTER SEVENTH.

1. After these things I saw four angels standing upon the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2. And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea:

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4. And I heard the number of the sealed, a hundred forty-four thousand, sealed out of every tribe of the children of Israel.

5. Of the tribe of Judah twelve thousand sealed; of the tribe of Reuben twelve thousand sealed; of the tribe of Gad twelve thousand sealed.

6. Of the tribe of Asher twelve thousand sealed; of the tribe of Naphtali twelve thousand sealed; of the tribe of Manasseh twelve thousand sealed:

7. Of the tribe of Simeon twelve thousand sealed; of the tribe of Levi twelve thousand sealed; of the tribe of Issachar twelve thousand sealed:

8. Of the tribe of Zebulon twelve thousand sealed; of the tribe of Joseph twelve thousand sealed; of the tribe of Benjamin twelve thousand sealed.

9. After these things I saw, and behold a great multitude which no one could number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palms in their hands.

10. And crying with a great voice, saying, Salvation unto our God, who sitteth upon the throne, and unto the Lamb.

11. And all the angels stood around the throne, and the elders and the four animals, and fell before the throne upon their faces, and worshipped God,

12. Saying, Amen: Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God, for ever and ever; Amen.

13. And one of the elders answered, saying unto me, Who are these that are arrayed in white robes, and whence came they?

14. And I said unto him, Lord, thou knowest. And he said unto me, These are they that come out of great affliction, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.

16. They shall hunger no more, nor thirst any more; neither shall the sun fall upon them, nor any heat.

17. For the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away every tear from their eyes.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. They are treated of who are and who will be in the Christian heaven: and first, of the separation of them from the evil (vers. 1–3): after that, of those who are in love to the Lord and hence in wisdom, of whom are the higher heavens (vers. 4–8); and of those who are in charity and its faith from the Lord, because they have fought against evils, of whom are the lower heavens (vers. 9–17).

Contents of each Verse. "After these things I saw four

angels standing upon the four corners of the earth," signifies the entire heaven now in the effort to execute the final judgment. "Holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree," signifies a nearer and hence stronger influx into the lower parts, where the good were conjoined to the evil, which influx is withheld and restrained by the Lord. "And I saw another angel ascending from the rising of the sun," signifies the Lord providing and directing. "Having the seal of the living God," signifies who alone knows all and each, and can distinguish and separate them from one another. "And He cried with a great voice to the four angels to whom it was given to hurt the earth and sea, saying, Hurt not the earth, neither the sea, nor the trees," signifies the restraining and withholding by the Lord of the nearer and stronger influx into the lower things. "Till we have sealed the servants of our God in their foreheads," signifies before those are separated who are in truths from good from the Lord. "And I heard the number of the sealed, a hundred forty-four thousand," signifies all who acknowledge the Lord as the God of heaven and earth, and are in truths of doctrine from the good of love from Him through the Word. "Sealed out of every tribe of Israel," signifies the Lord's heaven and church from them. "Of the tribe of Judah twelve thousand sealed," signifies celestial love, which is love to the Lord, and this with all who will be in the New Heaven and the New Church. "Of the tribe of Reuben twelve thousand sealed," signifies wisdom from heavenly love, with those who will be there. "Of the tribe of Gad twelve thousand sealed," signifies uses of life which are of wisdom from that love, with those who will be there. "Of the tribe of Asher twelve thousand sealed," signifies mutual love with them. "Of the tribe of Naphtali twelve thousand sealed," signifies the perception of use and of what use is, with them. "Of the tribe of Manasseh twelve thousand

sealed," signifies the will of serving and of doing, with them. "Of the tribe of Simeon twelve thousand sealed," signifies spiritual love, which is love towards the neighbor, with them. "Of the tribe of Levi twelve thousand sealed," signifies the affection for truth from good, from which is intelligence, with them. "Of the tribe of Issachar twelve thousand sealed," signifies the good of life with them. "Of the tribe of Zebulon twelve thousand sealed," signifies the marriage love of good and truth with them. "Of the tribe of Joseph twelve thousand sealed," signifies the doctrine of good and truth with them. "Of the tribe of Benjamin twelve thousand sealed," signifies the life of truth from good according to doctrine, with them. "After these things I saw, and behold, a great multitude, which no one could number," signifies all the rest who are not of those enumerated, and yet are in the Lord's New Heaven and New Church, and are they who make the ultimate heaven and the external church, whose quality no one knows but the Lord alone. "Out of all nations and tribes and peoples and tongues," signifies all in the Christian world who are in religion from good and in truths from doctrine. "Standing before the throne and before the Lamb," signifies hearing the Lord and doing what He teaches. "Clothed in white robes, and palms in their hands," signifies communication and conjunction with the higher heavens, and confession from Divine truths. "And crying with a great voice; and saying, Salvation unto our God who sitteth upon the throne, and unto the Lamb," signifies acknowledgment from the heart that the Lord is their Saviour. "And all the angels stood around the throne and the elders and the four animals," signifies all in the entire heaven, hearing and doing what the Lord teaches. "And fell upon their faces before the throne, and worshipped God," signifies their humiliation of heart, and worship of the Lord from humiliation. "Saying, Amen," signifies Divine truth and confirmation from it. "Bless-

ing and glory and wisdom and thanksgiving," signifies the spiritual Divine of the Lord. "And honor and power and might," signifies the celestial Divine of the Lord. "Unto our God for ever and ever," signifies those things in the Lord and from the Lord to eternity. "Amen," signifies consent of all. "And one of the elders answered, saying unto me, Who are these that are arrayed in white robes, and whence came they ? and I said unto him, Lord, thou knowest," signifies the desire to know and the wish to inquire, and the answer and information. "And he said, These are they who came out of great affliction," signifies that they are those who have been in temptations, and have fought against evils and falsities. "And have washed their robes," signifies, and who have cleansed their religion from the evils of falsity. "And made white their robes in the blood of the Lamb," signifies, and have purified them from the falsities of evil by truths, and thus are reformed by the Lord. "Therefore are they before the throne of God, and serve Him day and night in His temple, and He that sitteth upon the throne shall dwell among them," signifies that they are in the Lord's presence, and live constantly and faithfully according to the truths which they receive from Him in His church. "They shall not hunger any more, nor thirst any more," signifies that hereafter goods and truths shall not be wanting to them. "Neither shall the sun fall upon them, nor any heat," signifies that hereafter they shall not have desires for evil nor the falsity of evil. "For the Lamb who is in the midst of the throne shall feed them," signifies that the Lord alone will teach them. "And shall lead them to living fountains of waters," signifies, and will lead by the truths of the Word to conjunction with Himself. "And God shall wipe away every tear from their eyes," signifies that they shall no longer be in combats against evils and their falsities, and so not in grief, but in goods and truths, and hence in heavenly joys from the Lord.

THE EXPLANATION.

342. *After this I saw four angels standing upon the four corners of the earth*, signifies the entire heaven now in the effort to execute the final judgment upon those who were in the world of spirits. Many things now follow as to the state of the spiritual world just before the final judgment, which no one can know except by revelation from the Lord; and because it was given me to see how the final judgment was accomplished, and the changes which preceded, and the arrangements which followed it, I am able to relate what is signified in this chapter, and what in the following, by all that is in them. By the four angels here the entire heaven is signified; by the four corners of the earth is signified the entire world of spirits, which is in the midst between heaven and hell: for the final judgment was executed upon those who were in the world of spirits, but not upon any in heaven, nor upon any in hell. The reason that heaven is signified by the angels is that in the highest sense the Lord as to the Divine Human is meant by an angel (n. 344); and because heaven is heaven from the Lord, heaven is also signified by the angels. The reason that the entire heaven is here signified by the four angels, is that they were seen to stand upon the four corners of the earth; and by the four corners the four quarters are signified. The effort of the entire heaven to execute the final judgment is signified, because the Lord, when the judgment was impending, caused the heavens to approach over the world of spirits; and by the approach of the heavens such a change was effected in the state of the interiors of the mind with those who were below, that they saw nothing but terrors before their eyes. That the corners signify the quarters, and hence the four corners all the quarters, may be evident from the following passages: *Ye shall measure without the city the corner toward the*

east, the corner toward the south, the corner toward the west, and the corner toward the north (Num. xxv. 5). *Thou shalt make planks for the tabernacle for the corner of the south and for the corner of the north of it* (Exod. xxvi. 18, 20, 23). *And the court to the corner of the south, to the corner of the north, to the corner of the west, and to the corner of the east* (Exod. xxvii. 9, 11–13). The four quarters are also often called the four corners in Ezekiel, as chap. xlvii. 18–20, and chap. xlviii. Since corners signify the quarters, they therefore signify all things, as all of heaven or of hell, or of good or truth, as is manifest from these passages: *Satan shall go forth to seduce the nations which are in the four corners of the earth* (Apoc. xx. 8). *I will cut off the nations, and their corners shall be laid waste* (Zeph. iii. 6). *Israel was gathered together as one man, and the corners of all the people stood together* (Judg. xx. 1). *A sceptre shall arise out of Israel, which shall crush the corners of Moab* (Num. xxiv. 17). *A day of the trumpet and of outcry upon the high corners* (Zeph. i. 16). *I will cast them into the farthest corners* (Deut. xxxii. 26). That a corner signifies the ultimate which sustains things higher, as the foundation does a house, and so also all things, is manifest from these: *He will lay in Zion a corner stone, a precious stone, a well-founded foundation* (Isa. xxviii. 16). *They shall not take from it a stone for a corner* (Jer. li. 26). *Out of Judah there shall be a corner stone* (Zech. x. 4). *The stone which they rejected has become the head of the corner* (Ps. cxviii. 22; Matt. xxi. 42; Mark xii. 10; Luke xx. 17, 18).

343. *Holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree*, signifies a nearer and hence stronger influx into the lower parts, where the good were conjoined with the evil, which influx is restrained and withheld by the Lord. It is to be known, that a final judgment takes place, when the evil are multiplied to such a degree under the heavens in the

world of spirits, that the angels in the heavens cannot stand in the state of their love and their wisdom; for they then have no support and foundation. And because this takes place from the multiplication of the evil below, the Lord, therefore, that He may preserve their state, flows in more and more strongly with His Divine; and this is done until they cannot be preserved by any influx, unless the evil below are separated from the good: and this is effected by a lowering and drawing near of the heavens, and hence a stronger influx, until the evil cannot endure it; and the evil then flee away, and cast themselves into hell. This also it is, which is signified in the preceding chapter by these words: *They said to the mountains and to the rocks, Fall upon us, and hide us from the face of Him that sitteth upon the throne, and from the anger of the Lamb; for the great day of His wrath is come, and who can stand?* (Apoc. vi. 16). To return to the explanation: By the four winds the influx of the heavens is signified. By the earth, the sea, and every tree, all the lower parts are signified, and what is there: by the earth and the sea all the lower parts, and by every tree all things there. That wind signifies influx, properly the influx of truth into the understanding, may be evident from the following passages: *The Lord Jehovah said, Come from the four winds, O breath, and breathe into these slain, that they may live* (Ezek. xxxvii. 9, 10). *Four chariots were seen, to which there were four horses; these are the four winds of the heavens* (Zech. vi. 1, 5). *Ye must be born again: the wind bloweth where it listeth, and thou knowest not whence it cometh and whither it goeth* (John iii. 7, 8). *The Maker of the earth hath established the world by His wisdom; He bringeth forth the wind out of His treasuries* (Jer. x. 12, 13; li. 15, 16; Ps. cxxxv. 7). *Jehovah maketh His wind to blow, and the waters flow; He declareth His Word, His statutes and His judgments* (Ps. cxlvii. 17–19). *Let the stormy wind praise Jehovah, that doeth His word* (Ps. cxlviii. 8). *Jehovah maketh the winds*

His angels (Ps. civ. 3, 4). *Jehovah did fly upon the wings of the wind* (Ps. xviii. 9, 10; civ. 3). The wings of the wind are the Divine truths which flow in. On this account the Lord is called the breath of the nostrils (Lam. iv. 20); and it is said that He breathed into the nostrils of Adam *the breath of life* (Gen. ii. 7): also, that He breathed upon the disciples, and said, *Receive ye the Holy Spirit* (John xx. 21, 22). The Holy Spirit is the Divine truth proceeding from the Lord, the influx of which into the disciples was represented and hence is signified by His breathing upon them. That wind and breathing signify the influx of the Divine truth into the understanding, is from the correspondence of the lungs with the understanding, on which see the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom* (n. 371–429). As a nearer and stronger Divine influx through the heavens disperses the truths that are with the evil, therefore wind signifies the dispersion of the truth with them, and thence their conjunction with hell, and their destruction; as may be seen from these passages: *I will bring upon Elam the four winds from the four ends of the heavens, and will scatter him* (Jer. xlix. 36). *Thou shalt fan them, that the wind may take them away, and the storm dissipate them* (Isa. xli. 16). *The breath of Jehovah like a stream of brimstone doth kindle them* (Isa. xxx. 33). *The plotters of iniquity perish by the blast of God, and are consumed by the breath of His nostrils* (Job. iv. 8, 9). *The foundations of the world were revealed by Thy rebuke, O Jehovah, by the blast of the breath of Thy nostrils* (Ps. xviii. 15). *I saw in the vision, and behold the four winds rushed upon the great sea; and four beasts went up* (Dan. vii. 2, 3, etc.). *From the storm of Jehovah went forth His anger; it shall rush upon the head of the wicked* (Jer. xxiii. 19; xxx. 23). *My God, persecute them by Thy storm, terrify them by Thy tempest* (Ps. lxxxiii. 15). *The way of Jehovah is in the storm and the tempest* (Nah. i. 3): besides other places, as Jer. xxv. 32; Ez. xiii. 13; Hos. viii. 7; Amos

i. 14; Zech. ix. 14; Ps. xi. 6; l. 3; lv. 8; cvii., where are these words: *He commandeth and raiseth the stormy wind; God made the storm to calm, that its waves might be still* (vers. 25, 29). It is hence manifest, what is signified in the spiritual sense by this: Jesus in the ship rebuked the wind, and said to the sea, *Be still;* and it was at rest (Mark iv. 39, 40; Luke viii. 23, 24). By the sea here is signified hell, and by the wind influx therefrom. Nor is any thing but a strong influx signified by the east wind (Ezek. xvii. 10; Jer. xviii. 17; Ezek. xix. 12; Hos. xiii. 15; Ps. xlviii. 7): also by the same wind, by which the Red Sea was dried up (Exod. xiv. 21), thus spoken of in Moses: *By the blast of Thy nostrils the waters were heaped up; Thou didst blow with Thy wind, the sea covered them* (Exod. xv. 8, 10). It may now be evident from these things, that by holding the four winds lest the wind should blow upon the earth, the restraining and keeping back of a nearer and stronger influx into the lower parts is signified.

344. *And I saw another angel ascending from the rising of the sun*, signifies the Lord providing and directing. By the angel here the Lord as to the Divine love is understood, because He ascended from the rising of the sun; and from the rising of the sun, or from the east, is from the Divine love. For in the spiritual world the Lord is the sun and the east, and is also so called as to that love. That He was providing and directing is manifest from His command to the four angels, not to hurt the earth and the sea, until the servants of God were sealed in their foreheads. That in the highest sense the Lord's Divine Human is meant by an angel, is manifest from these passages: *The angel of the face of Jehovah delivered them on account of His love and His piy; He redeemed them, and He took them, and carried them all the days of eternity* (Isa. lxiii. 9). *The angel who redeemed me from all evil bless them* (Gen. xlviii. 16). *The Lord whom ye seek shall suddenly come to His temple, and the angel of the covenant whom ye desire*

(Mal. iii. 1). *I send an angel before thee, to guard thee in the way; beware of His face, because My name is in the midst of him* (Ezek. xxiii. 20–23). Angel and sent in the Hebrew language are one word. Hence it is that the Lord so many times says that He was sent by the Father, by which the Divine Human is meant. But an angel in a relative sense is every one who receives the Lord; not only he who is in heaven, but he who is in the world.

345. *Having the seal of the living God*, signifies who alone knows all and each, and can distinguish and separate them from one another. Since they were sealed with the seal upon their foreheads, therefore by having a seal of the living God, because it is said of the Lord, is meant to know all and each, and to be able to distinguish and separate the servants of God from those who are not the servants of God.

346. *And he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees*, signifies the withholding and restraining by the Lord of the nearer and stronger influx into the lower parts. That this is signified is manifest from what is explained above (n. 343). According to the sense of the letter the four angels restrained the influx, but according to the spiritual sense it was the Lord. That they should not hurt the earth, the sea, and the trees, signifies that there should not be vehement but moderate influx. For the Lord, by various degrees of influx, disposes, arranges, tempers, and directs all things there and in the hells, and through the heavens and the hells all things in the world.

347. *Till we have sealed the servants of our God in their foreheads*, signifies before those are separated who are in truths from good from the Lord, and thus who are good interiorly. By sealing upon their foreheads is not meant to seal them there, but to distinguish and separate those who are in the good of love from the Lord; for the fore-

head signifies the good of love. It is those who are in truths from good from the Lord, because these are meant by the servants of God (n. 3). The forehead signifies the good of love, because the face is the image of man's affections; and the forehead is the highest part of the face: the brain from which is the origin of all the things of a man's life, is directly under the forehead. As the forehead signifies love, good love with the good, and evil love with the evil, by sealing upon the foreheads is therefore signified to distinguish and separate one from another according to the love. The same is signified in Ezekiel: *Pass through the midst of Jerusalem, and seal a seal upon the foreheads of them that sigh over the abominations* (ix. 4–6). As the forehead signifies love, it is therefore said of the plate upon Aaron's mitre, upon which was engraved *Holiness to Jehovah*, that it was over against the face of his mitre, that it might be upon Aaron's forehead, and be upon Aaron's forehead perpetually that they may be acceptable before Jehovah (Exod. xxviii. 36–38). And it was also commanded that these words, *Thou shalt love thy God with all thy heart, and with all thy soul*, should be upon the hand and upon the forehead (Deut. vi. 5, 8; xi. 18). And that they should have the name of the Father written upon their foreheads (Apoc. xiv. 1). And the name of God and the Lamb upon their foreheads (Apoc. xxii. 4). It is to be known that the Lord looks at the angels in their foreheads, and they in turn look at the Lord through the eyes; for the reason that the Lord looks at all from the good of love, and wishes that they should look at him in turn from the truths of wisdom: thus conjunction is effected. By the forehead in the opposite sense evil love is signified, in these passages: *They who have the mark of the beast upon their foreheads* (Apoc. xiii. 16; xiv. 9; xx. 4): *and also the name of Babylon upon her forehead* (Apoc. xvii. 5). *The forehead of a woman a harlot* (Jer. iii. 3). *Obstinate in forehead, and hard in heart* (Ezek. iii. 7, 8).

Thou art hard, and thy forehead is brazen (Isa. xlviii. 4).

348. *And I heard the number of the sealed, a hundred forty-four thousand*, signifies all who acknowledge the Lord as the God of heaven and earth, and are in truths of doctrine from the good of love from Him through the Word. These are signified by the one hundred forty-four thousand out of the twelve tribes of Israel, because by the twelve tribes of Israel is signified the church from those who are in good and truth from the Lord, and who acknowledge Him as the God of heaven and earth. All these are meant by the number one hundred forty-four thousand; for the same is signified by that number as by twelve, since it arises from the multiplication of twelve by twelve; and then from multiplication by a hundred and a thousand: and any number, multiplied into itself, and then by ten, a hundred, or a thousand, signifies the same as the original; thus the number a hundred forty-four thousand the same as a hundred forty-four; and this the same as twelve, because twelve times twelve makes a hundred forty-four: so the twelve thousand sealed out of every tribe, multiplied by twelve, makes a hundred forty-four thousand. The number twelve signifies all, and is predicated of truths from good, because twelve arises from the multiplication of three and four into each other: and the number three signifies all as to truth, and the number four all as to good; hence twelve here all as to truth from the good of love. That all numbers signify the properties of things, determining their quality or quantity, may be manifestly evident from the numbers in the Apocalypse, for unless they were significative, there would in many places be no sense in them. It may be seen from what is here said, that by the hundred and forty-four thousand sealed, and by the twelve thousand out of each tribe, is not meant that just so many were sealed and elected out of the tribes of Israel, but all who are in truths of doctrine from the good of love from

the Lord. This is signified in general by the twelve tribes of Israel, and also by the Lord's twelve apostles; but in particular some truth from good by every tribe and every apostle. But what is here signified by each tribe will be told in what follows. Since the twelve tribes signify all truths of doctrine from the good of love from the Lord, they therefore signify also all things of the church; therefore the twelve tribes of Israel represented the church, and the twelve apostles the same. Because twelve is applied to the truths and goods of the church, therefore the New Jerusalem, by which the Lord's New Church is meant, is described in its particulars by the number twelve; as that the city was twelve thousand furlongs in length and breadth; that its wall was a hundred and forty-four cubits, — a hundred forty-four is twelve times twelve; that there were twelve gates, and the gates of twelve pearls; that over the gates were twelve angels, and the names of the twelve tribes of Israel written; that there were twelve foundations to the wall, and in them the names of the twelve apostles of the Lamb, and they consisted of twelve precious stones; also, that there was there the tree of life bearing twelve fruits, according to the twelve months: all which may be seen in chap. xxi. and xxii. Of these which are here treated of, the New Heaven was formed, and a New Church is being formed, by the Lord: for they are the same who are mentioned (chap. xiv.), where these things are said of them: *And I saw, and behold the Lamb standing upon Mount Zion, and with Him a hundred forty-four thousand: and they sung a new song before the throne; and no one could learn that song but the hundred forty-four thousand redeemed from the earth: they are virgins, and follow the Lamb whithersoever He goeth* (vers. 1, 3, 4). Since the twelve tribes signify the Lord's church as to all its truths and goods, the number twelve therefore became a number of the church, and was used in its solemnities; as that in the breastplate of judgment, where the Urim

and Thummim were, there were twelve precious stones (Exod. xxviii. 21). That twelve loaves of show-bread were put upon the table in the tabernacle (Lev. xxiv. 5, 6). That Moses built an altar under Mount Sinai, and erected twelve pillars (Exod. xxiv. 4). That twelve men were sent to explore the land of Canaan (Deut. i. 23). That twelve men carried out twelve stones out of the midst of the Jordan (Josh. iv. 1–9, 20). That at the dedication of the altar the twelve princes brought twelve silver chargers, twelve cups of silver, twelve censers of gold, twelve bullocks, twelve rams, twelve lambs, twelve he-goats (Num. vii. 84, 87). That Elijah took twelve stones, and built the altar (1 Kings xviii. 31, 32). That Elijah found Elisha when he was plowing with twelve yoke of oxen, and he among the twelve; and that he then threw his mantle upon him (1 Kings xix. 19.) That Solomon placed twelve oxen under the brazen sea (1 Kings vii. 25, 44). That he made a throne, and twelve lions standing at the steps (1 Kings x. 19, 20). That upon the head of the woman clothed with the sun was a crown of twelve stars (Apoc. xii. 1). From the above it may now be evident that by the one hundred forty-four thousand sealed, twelve thousand out of each tribe, are not meant just so many from the Jews and Israelites, but all in the New Christian Heaven and the New Church, who will be in truths of doctrine from the good of love through the Word from the Lord.

349. *Sealed out of every tribe of Israel*, signifies the Lord's heaven and church from them. By a tribe is signified religion as to good of life, and by every tribe is signified the church as to all the good of love and as to all the truth from that good, from both of which is the good of life. For there are two things which make the church, the good of love and truth of doctrine: their marriage is the church. The twelve tribes of Israel represented and hence signified the church as to that marriage, and each tribe some universal truth of good or good of truth in it. But what each

tribe signified has not hitherto been revealed to any one; nor could it be revealed, lest by wrongly connected explanation the holiness which lies hid in them when united into one should be profaned: for the signification is according to the conjunction; it is one thing in the series in which they are named according to their births (Gen. xxix., xxx., xxv. 18). The series there is this: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph, Benjamin. It is another in the series in which they are named when they came into Egypt, which is, Reuben, Simeon, Levi, Judah, Issachar, Zebulon, Gad, Asher, Joseph, Benjamin, Dan, Naphtali (Gen. xlvi. 8–24). And another in the order in which they are blessed by their father Israel; which is this, Reuben, Simeon, Levi, Judah, Zebulon, Issachar, Dan, Gad, Asher, Naphtali, Joseph, Benjamin (Gen. xlix). Another, in the order in which they are blessed by Moses, which is this, Reuben, Judah, Levi, Benjamin, Joseph, Ephraim, Manasseh, Zebulon, Gad, Dan, Naphtali, Asher (Deut. xxxiii.): there Ephraim and Manasseh are found, and not Simeon and Issachar. And another, in the order in which they encamped and marched; which is this, the tribes of Judah, Issachar, and Zebulon to the east; the tribes of Reuben, Simeon, and Gad to the south; the tribes of Ephraim, Manasseh, and Benjamin to the west; the tribes of Dan, Asher, and Naphtali to the north; and the tribe of Levi in the middle (Num. ii. 1, to the end). And another, in the series in which they are named elsewhere; as Gen. xxxv. 23–26; Num. i. 5–16; vii. 1, to the end; xiii. 4–15; xxvi. 5–56; xxxiv. 17–28; Deut. xxvii. 12, 13; Josh. xv.–xix.; Ezek. xlviii. 1, to the end. On which account, when Balaam saw Israel dwelling according to their tribes, he said, *How goodly are thy tabernacles, O Jacob, and thy dwelling-places, O Israel* (Num. xxiv. 1–4). In the breastplate of judgment, which was the Urim and Thummim, in which were twelve precious stones according to the names of the sons of Israel (Ex. xxviii. 15–21), the

tribes signified in series according to the inquiry, to which they returned answer. But what they signify in the series in which they are here named in the Apocalypse, which is still different, will be told in what follows. The tribes signify religion, and the twelve tribes the church as to all that is in it, because tribe and sceptre are one word in the Hebrew language; and the sceptre is the kingdom, and the Lord's kingdom is heaven and the church.

350. *Of the tribe of Judah twelve thousand sealed,* signifies celestial love, which is love to the Lord, and this with all who will be in the New Heaven and in the New Church. In the highest sense by Judah the Lord as to celestial love is signified; in the spiritual sense, the Lord's celestial kingdom, and the Word; and in the natural sense the doctrine of the celestial church from the Word. But here celestial love, which is love to the Lord, is signified by Judah: and because it is named the first in the series, that love is signified with all who will be in the Lord's New Heaven and New Church. For the tribe named in the first place is the all in the rest: it is as their head, and as a universal entering into all things which follow: it gathers together, qualifies, and affects them: such is love to the Lord. That twelve thousand signifies all who are in that love, may be seen above (n. 348). It is known that after Solomon the twelve tribes of Israel were divided into two kingdoms, the Jewish and the Israelitish. The Jewish kingdom represented the celestial kingdom, or the Lord's priesthood; and the Israelitish kingdom the spiritual kingdom, or the Lord's royalty; but the latter was destroyed when there remained nothing spiritual with them; but the Jewish kingdom was preserved for the sake of the Word, and because the Lord was born there. But when they altogether adulterated the Word, and thus could not know the Lord, their kingdom was then destroyed. It may be evident from these things that celestial love, which is love to the Lord, is signified by the tribe of Judah: but as they

were such in regard to the Word and the Lord, the opposite love is also signified by the tribe of Judah, which is the love of self, properly the love of ruling from love of self, which love is called diabolical love. That the celestial kingdom and its love, which is love to the Lord, is signified by Judah and his tribe, is evident from these passages: *O Judah, thy brethren shall praise thee: the sceptre shall not be removed from Judah, until Shiloh come; and to him is the adherence of the peoples: he bindeth his foal to the vine and the ass's colt to the choice vine; he washeth his garment in wine; his eyes shall be red with wine, and his teeth white with milk* (Gen. xlix. 8–12). *David shall be prince to them for ever, and I will make with them a covenant of peace; a covenant of eternity shall be with them, and I will set My sanctuary in the midst of them for ever* (Ezek. xxxvii. 26, 27). *Shout and be glad, O daughter of Zion; Jehovah will make Judah an inheritance to Himself, His portion in the land of holiness* (Zech. ii. 10–12). *O Judah, keep thy festivals, perform thy vows, because Belial shall no more pass through thee; every one shall be cut off* (Nah. i. 15). *The Lord shall suddenly come to His temple; then shall the offering of Judah and Jerusalem be pleasant unto Jehovah as in the days of old* (Mal. iii. 1, 4). *Judah shall dwell for ever, and Jerusalem unto generation and generation* (Joel. iii. 20). *Behold, the days shall come, when I will raise up unto David a just branch; in His days Judah shall be saved* (Jer. xxiii. 5, 6). *I will bring forth a seed from Jacob, and from Judah an inheritor of My mountains, that the elect may possess it* (Isa. lxv. 9). *Judah was His sanctuary, and Israel His dominions* (Ps. cxiv. 2). *Behold, the days shall come, in which I will make a new covenant with the house of Judah; this shall be the covenant, I will put My law in the midst of them, and write it upon their heart* (Jer. xxxi. 31, 33). *In those days shall ten men take hold of the skirt of a man a Jew, saying, We will go with you, for we have heard that God is with you* (Zech. viii. 23). *As the new heavens and the new*

earth which I will make shall remain before Me, so shall your seed and your name remain: the kings of the nations shall be thy nursing fathers, their queens thy nursing mothers; they shall bow themselves down with thee with their faces upon the earth, and lick up the dust of thy feet (Isa. lxvi. 22; xlix. 23). From these and many other places, too numerous to adduce, it may be manifestly evident, that by Judah is not meant Judah, but the church: as that the Lord will make with that nation a new and eternal covenant, will make it His inheritance and His sanctuary for ever; and that the kings of the nations and their princes will bow themselves down to him, licking up the dust of his feet; and more besides. That the diabolical kingdom, which is the love of ruling from love of self, is meant by the tribe of Judah viewed in itself, may be evident from these passages: *I will hide My face from them, I will see what their latter end will be; it is a generation of perverseness, children in whom there is no fidelity; a nation void of counsel are they; their vine is of the vine of Sodom, and of the fields of Gomorrah; its grapes are grapes of gall, clusters of bitterness are theirs; their wine is the poison of dragons, and the cruel venom of asps: all this is hidden with Me, sealed up in My treasuries* (Deut. xxxii. 20–35). *Know that not for thy justice and the uprightness of thy heart doth Jehovah give thee the land of Canaan, for thou art a people of stiff neck* (Deut. ix. 5, 6). *According to the number of thy cities were thy gods, O Judah; according to the number of the streets of Jerusalem hast thou set altars for burning incense to Baal* (Jer. ii. 28; xi. 13). *Ye are of your father the devil, and the lusts of your father ye will do* (John viii. 44). They are said to be full of hypocrisy, iniquity, and uncleanness (Matt. xxiii. 27, 28). An adulterous generation (Matt. xii. 39; Mark viii. 38); and Jerusalem, their habitation, was called Sodom (Isa. iii. 9; Jer. xxiii. 14; Ezek. xvi. 46, 48; Apoc. xi. 8: besides other places where it is said that that nation was altogether corrupt, and that Jerusalem was to be destroyed;

as in Jer. v. 1; vi. 6, 7; vii. 17, 18, etc.; viii. 6–8, etc.; ix. 10, 11, 13; xiii. 9, 10, 14; xiv. 16; Lam. i. 8, 9, 17; Ezek. iv. 1, to the end; v. 5, to the end; xii. 18, 19; xv. 6–8; xvi. 1–63: xxiii. 1–49).

351. *Of the tribe of Reuben twelve thousand sealed*, signifies wisdom from celestial love with those who will be in the Lord's New Heaven and New Church. In the highest sense by Reuben is signified omniscience; in the spiritual sense, wisdom, intelligence, and knowledge, also faith; in the natural sense, sight. But here wisdom is signified by Reuben, because it follows after Judah, by whom celestial love is signified; and celestial love produces wisdom. For there is no love without its partner, which is knowledge, intelligence, and wisdom. The partner of natural love is knowledge, of spiritual love is intelligence, and of celestial love is wisdom. These things are signified by Reuben, because he was named from sight, and spiritual-natural sight is knowledge, spiritual sight is intelligence, and celestial sight is wisdom. Reuben was also Jacob's first-born, and was for that reason called by Israel the first of his strength, the beginning of his powers, excellent in eminence and excellent in valor (Gen. xlix. 3). Such is also the wisdom from celestial love. And because Reuben from his birthright represented and hence signified the wisdom of the men of the church, he therefore exhorted his brethren not to kill Joseph, and grieved when Joseph was not found in the pit (Gen. xxxvii. 21, 22). And therefore his tribe encamped on the south, and they were called the camp of Reuben (Num. ii. 10–16). The south also signifies wisdom from love; therefore they who are in that wisdom dwell to the south in heaven (see the work on *Heaven and Hell*, n. 148–150). This wisdom is signified by Reuben in the prophecy of Deborah and Barak, by this: *In the divisions of Reuben there were great resolves of heart; wherefore sittest thou, O Issachar, between the burdens to hear the bleatings of the flocks? in the divisions of Reuben, where there are*

great searchings of heart (Judg. v. 15, 16). The divisions of Reuben are knowledges of every kind, which are of wisdom. As all the tribes also signify opposite things, so also does the tribe of Reuben; and in the opposite sense it signifies wisdom separate from love, and hence also faith separate from charity; therefore he was cursed by Israel his father (Gen. xlix. 3, 4); and was therefore deprived of his birthright (1 Chron. v. 1); see above (n. 17); and an inheritance was therefore given him beyond the Jordan, and not in the land of Canaan: and also instead of Reuben and Simeon the sons of Joseph, Ephraim and Manasseh, were acknowledged (Gen. xlviii. 5): nevertheless he still retained the representation and hence the signification of wisdom.

352. *Of the tribe of Gad twelve thousand sealed*, signifies uses of life also, which are of wisdom from that love, with those who will be in the Lord's New Heaven and New Church. By Gad in this highest sense omnipotence is signified, in the spiritual sense good of life, which also is use, and in the natural sense work; here the uses of life, because it follows after Reuben and Judah; and celestial love by means of wisdom produces uses. There are three things which cohere, and cannot be separated, love, wisdom, and use of life. If one is separated, the remaining two perish; see the *Angelic Wisdom concerning the Divine Love and Divine Wisdom* (n. 241, 297, 316). That use of life, which is also called fruit, is signified by Gad, may be evident from the derivation of his name from a troop or a heap (Gen. xxx. 10, 11); also from his blessing by his father Israel (Gen. xlix. 19); and from his blessing by Moses (Deut. xxxiii. 20, 21); and also from his inheritance (Num. xxxii. 1, to the end; xxxiv. 14; Deut. iii. 16, 17; Josh. xiii, 24–28): also from the signification in the opposite sense (Isa. lxv. 11; Jer. xlix. 1–3). It is to be known that all the tribes of Israel are here distinguished into four classes, as in the Urim and Thummim, and in their encampment;

and that each class contains three tribes, for the reason that the three cohere as one, like love, wisdom, and use, and like charity, faith, and work; for, as was said, if one is wanting, the remaining two are nothing.

353. *Of the tribe of Asher twelve thousand sealed*, signifies mutual love, which is the love of doing good use to the community or society, with those who will be of the Lord's New Heaven and New Church. By Asher in the highest sense eternity is signified, in the spiritual sense eternal blessedness, and in the natural sense affection for good and truth; but by Asher here is signified the love of doing uses, which is with those who are in the Lord's celestial kingdom, and is there called mutual love. This love descends proximately from love to the Lord, since the Lord's love is to do uses to the community and to each society in the community; and He does them through men who are in love to Him. That the things said above are signified by Asher can in some degree be seen from his blessing by Israel his father; *Of Asher, his bread shall be fat, and he shall yield the dainties of a king* (Gen. xlix. 20): and from his blessing by Moses: *Blessed above the children is Asher; let him be acceptable to his brethren; as his day shall his fame be* (Deut. xxxiii. 24, 25). He was named also from blessing; and they who are in the love of doing uses to the community and to society are in blessedness in heaven above others.

354. *Of the tribe of Naphtali twelve thousand sealed*, signifies the perception of use and of what use is, with those who will be in the Lord's New Heaven and New Church. By Naphtali in the highest sense is signified the power of the Lord's Divine Human, in the spiritual sense temptation and victory, and in the natural sense struggle by the natural man; for he was named from struggling. But here the perception of use and of what use is, is signified by Naphtali, because he follows after Asher in the series, by whom the love of uses is signified; and they also have an interior

perception of uses, who have conquered in temptations: for by temptations the interiors of the mind are opened. The perception which these have is described in Jeremiah xxxi. 33, 34. They feel in themselves what is good, and see in themselves what is true. That the tribe of Naphtali signifies angels and men as to this perception, may be confirmed by these things in the Word: *Naphtali is upon the heights of the field* (Judg. v. 18). The heights of the field are the interiors of the church as to perception. *Naphtali, satisfied with the good-will, and full of the blessing of Jehovah, possess the west and the south* (Deut. xxxiii. 23). To possess the west is to have the good of the love of serving, and to possess the south is to have the light of wisdom, which is the perception mentioned above. *Naphtali is a hind let loose, giving discourses of elegance* (Gen. xlix. 21). The state after temptation is thus described, as to free eloquence from perception. It is also related that one of the tribe of Naphtali, who was filled with wisdom, intelligence, and knowledge, made all the work of brass for Solomon about the temple (1 Kings vii. 14). The historical parts of the Word, as to the names and tribes, are equally significative with the prophecies.

355. *Of the tribe of Manasseh twelve thousand sealed,* signifies the will of serving and of doing also, with those who will be of the Lord's New Heaven and New Church. There are three things which follow in order, love to the Lord, wisdom, and use, as was said above (n. 352): so also here, mutual love, understanding or perception, and will or act. These also make one, so that if one is wanting, the other two are nothing. The will of serving with the act is the effect, and thus the ultimate, in which the two former are and coexist. Manasseh signifies this, because Joseph, who was the father of Manasseh and Ephraim, signifies the spiritual of the church; and the spiritual of the church is good of the will, and at the same time truth of the understanding. It is hence that Manas-

seh signifies the voluntary of the church, and Ephraim the intellectual of it. Manasseh signifies the voluntary of the church because Ephraim signifies the intellectual, as manifestly appears in Hosea, where Ephraim is so many times mentioned: and because Manasseh signifies the voluntary of the church, he also signifies act; for the will is the effort of every act: and where there is effort, there is action, when it is possible. Manasseh is mentioned in several places, as when he was born (Gen. xli. 50–52); when accepted by Jacob instead of Simeon (Gen. xlviii. 3–5); and when blessed by him (Gen. xlviii. 15, 16); and by Moses (Deut. xxxiii. 17: and besides in Isa. ix. 18–20; Ps. lx. 7; lxxx. 2; cviii. 8): from which it may in some measure be seen that the voluntary of the church is meant by Manasseh.

356. *Of the tribe of Simeon twelve thousand sealed*, signifies spiritual love, which is love toward the neighbor or charity, with those who will be of the Lord's New Heaven and New Church. In the highest sense by Simeon is signified providence, in the spiritual sense love toward the neighbor or charity, and in the natural sense obedience and hearing. In the two foregoing series they who are in the Lord's celestial kingdom were treated of; in the present series they are treated of who are in the Lord's spiritual kingdom. The love of these is called spiritual love, which is love toward the neighbor, as also charity. Simeon and his tribe represented this love, and signify it in the Word, because he was born after Reuben, and next before Levi; and by these three, Reuben, Simeon, and Levi, in their order, is signified truth in the understanding, or faith; truth in the will, or charity; and truth in act, or good work: the same as by Peter, James, and John. As, therefore, Simeon and his tribe represented truth in the will, which is both charity and obedience, he was therefore named from hearing: and to hear signifies both to understand the truth and to will it or to obey; to

understand it when it is said to hear any one, and to will it and obey, when it is said to hearken to any one, or to listen. Something shall here be said of love toward the neighbor, or charity. Love toward the neighbor is the love of obeying the Lord's precepts, which are especially those contained in the second table of the Decalogue; and which are, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not testify falsely, Thou shalt not covet the things that are thy neighbor's. The man who will not do such things because they are sins, loves his neighbor. For he does not love his neighbor, who holds him in hatred, and from hatred wishes to kill him; he does not love the neighbor, who wishes to commit adultery with his wife; nor does he love his neighbor, who wishes to steal and plunder his goods: and so with the rest. This also Paul teaches in these words: *He that loveth another hath fulfilled the law: for this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not be a false witness, Thou shalt not covet; and if there be any other commandment, it is comprehended in this precept, Thou shalt love thy neighbor as thyself: charity is therefore the fulfilling of the law* (Rom. xiii. 8–10).

357. *Of the tribe of Levi twelve thousand sealed*, signifies the affection for truth from good, from which is intelligence, with those who will be of the Lord's New Heaven and New Church. By Levi in the highest sense love and mercy are signified, in the spiritual sense charity in act, which is good of life, and in the natural sense consociation and conjunction. He was named also from adhering, by which in the Word conjunction by love is signified. But by Levi here is signified love or affection for truth, and hence intelligence; because he follows after Simeon, and is the intermediate in this series. Since Levi represented these things, that tribe was therefore appointed to the priesthood (Num. iii. 1 to the end; Deut. xxi. 5; and elsewhere). That the tribe of Levi signifies the love of

truth, which is the very love from which the church is a church, and intelligence therefrom, may be evident from these passages: The sons of Levi were chosen by Jehovah to minister unto Him, and to bless in His name (Deut. xxi. 5). To bless in the name of Jehovah is to teach; which those only can do, who are in the affection of truth, and hence in intelligence. *They guard Thy Word and keep Thy covenant; they shall teach Jacob Thy judgments, and Israel Thy law* (Deut. xxxiii. 8–12). *The Lord shall suddenly come to His temple, and shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and shall refine them as gold and silver* (Mal. iii. 1–3). To purify the sons of Levi is to purify those that are in the affection for truth. Because that affection flourishes from intelligence, therefore the rod of Levi, upon which Aaron's name was written, blossomed with almonds (Num. xvii. 1–11).

358. *Of the tribe of Issachar twelve thousand sealed,* signifies the good of life with those who will be of the Lord's New Heaven and New Church. By Issachar in the highest sense the Divine good of truth and truth of good are signified, in the spiritual sense heavenly marriage love, which is that of good and truth, and in the natural sense recompense; but here good of life, because he is the third in order in this class; and the third in any class signifies the ultimate, which is produced from the former two, as an effect from its causes: and the effect from spiritual love, which is love toward the neighbor, and is signified by Simeon, through affection for truth, which is signified by Levi, produces good of life, which is Issachar. He was named also from hire (Gen. xxx. 17, 18), and thus from recompense; and good of life has its recompense in itself. Some such thing is also signified by Issachar in his blessing by Moses: *Rejoice, Zebulon, in thy going forth; Issachar, in thy tents; they shall call the peoples into the mountain, there they shall sacrifice the sacrifices of righteousness; because*

they suck the abundance of the sea, and the hidden things concealed in the sand (Deut. xxxiii. 18, 19). But by Issachar in the blessing from his father Israel (Gen. xlix. 14, 15), merit-seeking good of life is signified (see the *Heavenly Arcana*, published at London, n. 6388).

359. *Of the tribe of Zebulon twelve thousand sealed*, signifies marriage love of good and truth, also with those who will be of the Lord's New Heaven and New Church. In the highest sense by Zebulon the union of the Divine itself and the Divine Human in the Lord is signified, in the spiritual sense the marriage of good and truth with those who are in heaven and in the church, and in the natural sense marriage love itself. Hence by Zebulon here the marriage love of good and truth is signified. He was named also from cohabitation (Gen. xxx. 19, 20); and cohabitation is predicated of married partners, whose minds are conjoined into one: for that conjunction is spiritual cohabitation. The marriage love of good and truth, here signified by Zebulon, is the marriage love of the Lord and the church. The Lord is the good itself of love, and He gives to the church to be truth from that good; and cohabitation is effected when the man of the church receives good from the Lord in truths. Then is accomplished in man the marriage of good and truth, which is the church itself, and constitutes heaven. Hence the kingdom of God, that is, heaven and the church, are in the Word compared so many times to a marriage.

360. *Of the tribe of Joseph twelve thousand sealed*, signifies the doctrine of good and truth with those who will be of the Lord's New Heaven and New Church. By Joseph in the highest sense is signified the Lord as to the spiritual Divine, in the spiritual sense the spiritual kingdom, and in the natural sense fructification and multiplication. But here by Joseph the doctrine of good and truth is signified, which is with those who are in the Lord's spiritual kingdom. This is here signified by Joseph, because he is

named after the tribe of Zebulon, and before the tribe of Benjamin, and thus in the middle: and the tribe which is named first in the series or class signifies some love which is of the will; and the tribe which is named after it signifies something of wisdom, which is of the understanding; and the tribe which is named last signifies some use or effect from them. Hence each series is full. Since Joseph signified the Lord's spiritual kingdom, he was therefore made ruler in Egypt (Gen. xli. 38–44; Ps. cv. 17–23), where each thing signifies such things as are of the Lord's spiritual kingdom. The spiritual kingdom is the Lord's royalty, and the celestial kingdom is His priesthood. Joseph here signifies the doctrine of good and truth, because he is here in the place of Ephraim; and by Ephraim the intellectual of the church is signified (see the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 79): and the intellectual of the church is wholly from the doctrine of good and truth from the Word. Joseph is here in the place of Ephraim, because Manasseh, who was Joseph's other son, and signified the voluntary of the church, has been before reckoned among the tribes (n. 355). Because the intellectual of the church is from the doctrine of good and truth, therefore that intellectual, and also that doctrine, are signified by Joseph in the following passages: *Joseph is the son of a fruitful tree, of a fruitful tree by a fountain; he shall sit in the strength of his bow: he shall be blessed with the blessings of heaven from above, and with the blessings of the deep below* (Gen. xlix. 22, 26). The fountain signifies the Word, and the bow doctrine (n. 299). *Blessed of Jehovah is the land of Joseph, for the precious things of heaven, for the dew, for the deep also lying below, and for the precious things of the products of the sun, for the precious things of the produce of the moons, and for the precious things of the earth and its fulness; let it come upon the head of Joseph* (Deut. xxxiii. 13–17). The knowledges of good and truth, from which is doctrine, are signi-

fied by these precious things. *Who drink wine from bowls, and are not grieved for the affliction of Joseph* (Amos. vi. 5, 6). *I will strengthen the house of Judah, and will save the house of Joseph; and they of Ephraim shall be like a mighty man, and their heart shall be glad as from wine* (Zech. x. 6, 7). Here also Joseph stands for doctrine: wine signifies the truth of it from good (n. 316).

361. *Of the tribe of Benjamin twelve thousand sealed*, signifies the life of truth from good according to doctrine, with those who will be of the Lord's New Heaven and New Church. When the marriage love of good and truth is signified by Zebulon, and by Joseph the doctrine of good and truth, by Benjamin, because he is the third in the series, the life of truth from good is signified. Benjamin bears this signification, because he was latest born, and was called by his father the son of his right hand (Gen. xxxv. 18); and by the son of the right hand truth from good is signified: therefore also his tribe dwelt around Jerusalem, where the tribe of Judah was: and the city Jerusalem signified the church as to doctrine, and the confines of it the things which are from doctrine (see Josh. xviii. 11–28; Jer. xvii. 26; xxxii. 8, 44; xxxiii. 13; and elsewhere).

362. In this enumeration of the tribes of Israel Dan is not mentioned, nor Ephraim. The reason is that Dan was the last of the tribes, and his tribe dwelt the most remote in the land of Canaan, and thus could not signify any thing in the Lord's New Heaven and New Church, where will be only the celestial and the spiritual: hence Manasseh is put instead of Dan. That Joseph is put for Ephraim, see above (n. 360).

363. *After these things I saw, and behold, a great multitude, which no one could number*, signifies all the rest who are not of those enumerated, and yet are in the Lord's New Heaven and New Church, and are they who make the ultimate heaven and the external church, whose quality

no one knows but the Lord alone. That the rest, who are not of those recounted, and yet are in the Lord's heaven and church, are signified by the great multitude, is manifest from vers. 9, 10, 13–17; where it is said that they stood before the throne and before the Lamb, clothed in white robes, and palms in their hands; and that they shall serve Him in His temple; and He that sitteth upon the throne shall dwell among them; besides other things. By numbering in the spiritual sense is signified to know what or of what quality, they are. That this is signified by numbering will be seen in the following paragraph. But who in particular are meant by these who are called the great multitude, cannot be known without an arcanum which must first be disclosed. It is this. The whole heaven together with the church on earth is before the Lord as one man: and because it is as one man, there are those there who constitute the head and thus the face with all its organs of sense; and there are there those who constitute the body with all its members. Hitherto they have been enumerated who constitute the face with all its organs of sense, but these who are now mentioned are they who constitute the body with all its members. That it is so, has been revealed to me, as also that they who make the first class of the tribes (vers. 5), are those who correspond to the forehead as far as the eyes; that they who make the second class (vers. 6), are they that correspond to the eyes together with the nose; that the third (vers. 7), are they who correspond to the ears and the cheeks; and that the fourth (vers. 8), are they that correspond to the mouth and tongue. The Lord's church is also internal and external. They who are meant by the twelve tribes of Israel are they that make the Lord's internal church; but they who are now mentioned are those that make the external church; and they cohere as one with those above recounted, as lower things with higher, and thus as the body with the head. Therefore the twelve tribes of Israel

signify the higher heavens, and also the internal church; but these the lower heavens and the external church. The latter are also called a great multitude elsewhere, as may be seen below (n. 803, and n. 811).

364. To number in the spiritual sense signifies to know the quality, because number in the Word does not signify number, but the quality of a thing (n. 10). Here therefore by *a great multitude which no one could number*, is meant in the natural sense according to the words, that the multitude was so vast; but in the spiritual sense it is meant that no one but the Lord alone knows their quality. For the Lord's heaven consists of numberless societies, and the societies are distinguished according to the varieties of the affections in general, and so all in each society in particular. The Lord alone knows the quality of the affection of each, and arranges all into order according to it. The knowledge of this quality is understood by the angels by numbering, and the same in the Word in these passages: When Belshazzar drank wine out of the vessels of the temple of Jerusalem, it was written on the wall, *Thou art numbered, thou art numbered* (Dan. v. 2, 5, 25). *I shall go to the gates of hell, I am numbered* (Isa. xxxviii. 10). *A voice of the tumult of the kingdoms; Jehovah Zebaoth numbereth the host of battle* (Isa. xiii. 4). *Behold who hath created these, that bringeth out their host by number* (Isa. xl. 26). *Jehovah who numbereth the host of the stars* (Ps. cxlvii. 4). *The flocks shall yet pass under the hands of him that numbereth* (Jer. xxxiii. 13). *My steps are numbered* (Job xiv. 16). *The houses and towers of Zion and Jerusalem were numbered* (Isa. xxii. 9, 10; xxxiii. 18, 19; Ps. xlviii. 12–14). To number means to know of what quality they are. It may be evident from the signification of number and numbering why a punishment was denounced upon David for numbering the people or tribes of Israel, and why he said to the prophet Gad, *I have sinned greatly in what I have done* (2 Sam.

xxiv. 1, to the end). And why, when the people were numbered by Moses as to all their tribes, it was commanded that every one should give an expiation of his soul to Jehovah at the numbering, that there might not be a plague among them in numbering them (Exod. xxx. 12). The reason was because to number signifies to know their quality as to their spiritual state, and thus as to the state of the church understood by the twelve tribes of Israel, which the Lord alone knows.

365. *Out of all nations and tribes and peoples and tongues*, signifies all in the Christian world who are in religion from good, and in truths from doctrine. By all nations and tribes are meant those who are in religion from good, and who are of the ultimate heaven (n. 363): by nations they that are in good (n. 920, 921); and by tribe religion (n. 349). By peoples and tongues those are meant who are in truths from doctrine; by peoples they that are in truths (n. 483); and by tongue doctrine (n. 282). Hence all who are in religion from good and in truths from doctrine are meant in the spiritual sense by *out of all nations and tribes and peoples and tongues*.

366. *Standing before the throne and before the Lamb*, signifies hearing the Lord and doing the things which He teaches. By standing before God is signified to hear and do what He teaches, as he does who stands before a king. This is signified by standing before God elsewhere also in the Word, as, *The angel said to Zacharias, I am Gabriel that stand before God* (Luke i. 19). *There shall not be wanting a man to stand before Me for ever* (Jer. xxxv. 19). *These are the two sons of the olive-tree standing before the Lord of the whole earth* (Zech. iv. 14). *He separated the tribe of Levi to stand before Jehovah* (Deut. x. 8: and elsewhere).

367. *Clothed in white robes, and palms in their hands*, signifies communication and conjunction with the higher heavens, and confession from Divine truths. That to be clothed in white robes signifies to have communication and

conjunction with the heavens, may be seen above (n. 328). To hold palms in the hands signifies confession from Divine truths, because palms signify Divine truths. For every tree signifies something of the church, and palms Divine truth in ultimates, which is the Divine truth of the literal sense of the Word. For this reason upon all the walls of the temple at Jerusalem within and without, and also upon the doors, were carved cherubs and palms (1 Kings vi. 29, 32). In like manner in the new temple, spoken of Ezek. xli. 18–20. By the cherubs the Word is signified, and by the palms the Divine truth therein. That by palms the Divine truths of the Word are signified, and confessions from them by the palms in the hands, may be evident from the command that at the feast of tabernacles they should take the fruits of goodly trees, and leaves of palms, and should rejoice before Jehovah (Lev. xxiii. 39, 40). That when Jesus went to Jerusalem to the feast, they took branches of palms, and went to meet Him, crying, *Blessed is He that cometh in the name of the Lord* (John xii. 12, 13): by which was signified confession from Divine truths concerning the Lord. The palm also signifies the Divine truth in David: *The just shall flourish as the palm-tree, he shall grow planted in the house of Jehovah, he shall flourish in the courts of our God* (Ps. xcii. 12, 13: and the same elsewhere). Because Jericho was a city near the Jordan, and that which is first in the church was signified by the river Jordan, and this is the Divine truth such as it is in the sense of the letter of the Word, it was therefore called *the City of Palms* (Deut. xxxiv. 3; Judg. i. 16; iii. 13): for the Jordan was the first boundary or entrance into the land of Canaan, and by the land of Canaan the church is signified.

368. *And crying with a great voice, saying, Salvation unto our God who sitteth upon the throne, and unto the Lamb,* signifies acknowledgment from the heart that the Lord is their Saviour. To cry with a great voice signifies acknowl-

edgment from the heart: *Salvation unto our God who sitteth upon the throne and unto the Lamb*, signifies that the Lord is salvation itself, and that the salvation of all is from Him, and thus that He is the Saviour. By Him that sitteth upon the throne and by the Lamb the Lord alone is meant; by Him that sitteth upon the throne His Divine from which all things are, and by the Lamb His Divine Human; as also above (n. 273). Both are mentioned, because from His Divine from which He came forth, through His Divine Human, He was the Saviour. That they are one is manifest from the places where it is said, *the Lamb in the midst of the throne* (chap. v. 6; vii. 17). The Lord is many times called Salvation in the Word, by which is meant that He is the Saviour; as, *My salvation shall not delay, and I will place salvation in Zion* (Isa. xlvi. 13). *Say ye to the daughter of Zion, Behold, thy salvation cometh* (Isa. lxii. 11). *I gave thee, that thou mayest be My salvation to the end of the earth* (Isa. xlix. 6). *This is Jehovah whom we have waited for, we will rejoice and be glad in His salvation* (Isa. xxv. 9). Salvation in the Hebrew language is called Joschia, which is Jesus.

369. *And all the angels stood around the throne and the elders and the four animals*, signifies all in the entire heaven, hearing and doing what the Lord teaches. The angels of the higher heavens are meant by the animals and the elders, as above, and also below (n. 808): but by the angels here the angels of the lower heavens are meant; thus all in the entire heaven. By standing is signified to hear and do what He teaches (n. 366).

370. *And fell upon their faces before the throne, and worshipped God*, signifies their humiliation of heart, and worship of the Lord from humiliation. It is manifest that to fall upon their faces and to worship, is humiliation of the heart, and worship thence. Humiliation before the Lord and the worship of Him is signified by falling before the throne and worshipping God, because by God His

Divine is meant, which is the Divine from which, and at the same time the Divine Human (n. 368): for both are one God, because one person.

371. *Saying, Amen*, signifies Divine truth, and confirmation from it; see above (n. 23, 28, 61).

372. *Blessing, and glory, and wisdom, and thanksgiving*, signifies the Divine spiritual of the Lord. All acknowledgment and confession of the Lord in general comprehend these two, that He is Divine love itself and Divine wisdom itself, and hence that love, and all that belongs to it, with those who are in heaven and in the church, is from Him; in like manner wisdom and all that is of it. Whatever proceeds from the Lord's Divine love is called the celestial Divine, and what is from His Divine wisdom is called the spiritual Divine. The Lord's spiritual Divine is meant by glory, wisdom, and thanksgiving; and the celestial Divine by honor, power, and might, which follow. Blessing, which precedes, signifies both; see above (n. 289). That glory is predicated of the Divine truth, and thus of the spiritual Divine, see n. 249. That wisdom has relation to the same, is manifest. It is the same with thanksgiving, because this is from Divine truth; for man gives thanks from and by means of it.

373. *And honor, and power, and might*, signifies the celestial Divine of the Lord. It was said in the preceding paragraph, that these three, honor, and power, and might, in the Word, where the Lord is spoken of, refer to His celestial Divine, or His Divine love or Divine good. That this is true of honor, may be seen, n 249: of might, n. 22: that power also has such meaning may be evident from the places in the Word where it is mentioned. It is to be known, that in every thing in the Word there is the marriage of good and truth; and that there are words which have relation to good, and words which have relation to truth. But these words cannot be distinguished but by those who study the spiritual sense. From that it is

manifest which word relates to good or love, and which to truth or wisdom. And it has been given to know from many passages, that honor, power, and might occur, where the Divine good is treated of. That power relates to the same may be seen Matt. xiii. 54; xxiv. 30; Mark xiii. 25, 26; Luke i. 17, 35; ix. 1; xxi. 27: and elsewhere. That in every thing in the Word there is the marriage of the Lord and the church, and hence the marriage of good and truth, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 80–90).

374. *Unto our God for ever and ever*, signifies those things in the Lord and from the Lord to eternity, as is manifest from what is said above; and that for ever and ever is to eternity.

375. *Amen*, signifies the consent of all. In this verse Amen occurs in the beginning, and now at the end. When at the beginning, it signifies the truth, and confirmation from it (n. 371); but when at the end, it signifies confirmation, and the consent of all that it is the truth.

376. *And one of the elders answered, saying unto me, Who are these that are arrayed in white robes, and whence came they? And I said unto him, Lord, thou knowest*, signifies the desire to know and the wish to inquire, and the answer and information. John was asked concerning these things, because it is common in all Divine worship, that the man should first wish, desire, and pray, and the Lord then answer, inform, and do: otherwise the man does not receive any thing divine. Now as John saw those that were arrayed in white robes, and desired to know and to ask who they were, and this was perceived in heaven, he was therefore first asked, and then informed. The like occurred to Zechariah the prophet, when he saw many things represented to him; as may be evident from chap. i. 9; ii. 2, 4; iv. 2, 5, 11, 12; v. 2, 6, 10; vi. 4. Besides, we may often read in the Word that the Lord answers those who call and cry; as Ps. iv. 1; xvii. 6; xx. 9; xxxiv. 4; xci.

15; cxx. 1. Also that He gives to those who ask (Matt. vii. 7, 8; xxi. 22; John iv. 13, 14; xv. 7; xvi. 23–27). But still the Lord gives them to ask, and what to ask; and therefore the Lord knows it before; but still the Lord wishes that man should ask first, to the end that it may be as of himself, and so be appropriated to him. Otherwise if the petition itself were not from the Lord, it would not have been said in those places, that they should receive whatever they asked.

377. *And he said, These are they who come out of great affliction*, signifies that they are those who have been in temptations, and have fought against evils and falsities. That affliction is infestation from evils and falsities, and spiritual combat against them, which is temptation, may be seen (n. 33, 95, 100, 101).

378. *And have washed their robes*, signifies, and who have cleansed their religion from the evils of falsity. By washing in the Word is signified to cleanse from evils and falsities; and by robes general truths are signified (n. 328). General truths are the knowledges of good and truth from the literal sense of the Word, according to which they have lived; and hence they are religious principles: and because every thing religious has reference to good and truth, the robes are therefore twice named; namely, *they washed their robes, and they made white their robes.* The robes, or religious principles, are cleansed only with those who fight against evils, and so reject falsities, and thus by temptations, which are signified by the great affliction (n. 377). That to be washed signifies to be cleansed from evils and falsities, and so to be reformed and regenerated, may be evident from the following passages: *When the Lord hath washed away the filth of the daughters of Zion, and hath cleansed the blood of Jerusalem by the spirit of judgment and by the spirit of purifying* (Isa. iv. 4). *Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil* (Isa. i. 16). *Wash thy heart from wickedness, O*

Jerusalem, that thou mayst be saved (Jer. iv. 14). *Wash me from my iniquity, and I shall be whiter than snow* (Ps. li. 2, 7). *Though thou shouldst wash thee with nitre, and shouldst take thee much soap, thy iniquity will still retain its spots* (Jer. ii. 22). *If I should wash me in the waters of snow, and should cleanse my hands with soap, still my clothes shall abhor me* (Job ix. 30, 31). *Who washed his garment in wine, his clothing in the blood of grapes* (Gen. xlix. 11). This is said of the celestial church, to which they belong who are in love to the Lord; and in the highest sense it is said of the Lord. Wine and the blood of grapes is Divine truth spiritual and celestial. *I have washed thee with waters, and I have washed away the blood from off thee* (Ezek. xvi. 9). This is said of Jerusalem: waters are truths, and bloods are the adulterations of truth. It may be evident from these things what was represented and hence signified by the washings in the Israelitish church, as that Aaron should wash himself before he put on the garments of ministry (Lev. xvi. 4, 24). And before he drew near to the altar to minister (Exod. xxx. 18–21; xl. 30, 31). In like manner the Levites (Num. viii. 6, 7). In like manner others, who were made unclean by sins; even that they washed the vessels (Lev. xi. 32; xiv. 8, 9; xv. 5–12; xvii. 15, 16; Matt. xxiii. 26, 27). That they were sanctified by the washings (Exod. xxix. 4; xl. 12; Lev. viii 6). That Naaman of Syria washed himself in the Jordan (2 Kings v. 10, 14). On which account, that they might wash themselves, the brazen sea and many lavers were placed near the temple (1 Kings vii. 23–39). And that the Lord washed the feet of the disciples (John xiii. 10); and told the blind man, that he should wash himself in the pool of Siloam (John ix. 6, 7, 11, 15). From these things it may be evident that the washing among the sons of Israel represented spiritual washing, which is purification from evils and falsities, and hence reformation and regeneration. From the foregoing it is also manifest what is signified by

the baptism performed by John in the Jordan (Matt. iii., Mark i. 4–13); and what by these words of John concerning the Lord, that He should baptize with the Holy Spirit and with fire (Luke iii. 16; John i. 33); and concerning himself, that he baptized with water (John i. 26); the meaning of which is, that the Lord washes or purifies man by the Divine truth and the Divine good, and that John by his baptism represented them. For the Holy Spirit is the Divine truth, fire is the Divine good, and water is the representative of them; for water signifies the truth of the Word, which becomes good by life according to it (n. 50).

379. *And made white their robes in the blood of the Lamb*, signifies, and have purified them from the falsities of evil by truths, and thus are reformed by the Lord. There are evils of falsity and falsities of evil, evils of falsity with those who believe from religion that evils do not condemn provided they confess with the mouth that they are sinners; and falsities of evil with those who confirm evils in themselves. By robes, here as above (n. 378), general truths from the Word are signified, which constitute their religious principles. It is said that they made white their robes in the blood of the Lamb, because white is representative of truths (n. 167, 231, 232): thus that they purified themselves from falsities by truths. That they were thus reformed by the Lord is also signified, because all who have fought against evils in the world, and have believed in the Lord, are taught by the Lord after their departure out of the world, and are led away from the falsities of their religion by means of truths, and so are reformed. The reason is, that they who shun evils as sins are in good of life; and good of life desires truths, and acknowledges and accepts them: but in no wise evil of life. It is believed that by the blood of the Lamb here and elsewhere in the Word is signified the Lord's passion of the cross. But the passion of the cross was the last temptation, by which the Lord fully conquered the hells,

and fully glorified His Human; by which two works He saved man (see the *Doctrine of the New Jerusalem concerning the Lord*, n. 22–24, and n. 25–27; also above, n. 67). And because the Lord by that fully glorified His Human, that is, made it Divine, nothing else can therefore be meant by His flesh and blood but the Divine in Him and from Him, by flesh the Divine good of the Divine love, and by blood the Divine truth from that good. Blood is mentioned in many places in the Word, and by it everywhere in the spiritual sense the Lord's Divine truth is signified, which is also the Divine truth of the Word, and in the opposite sense the Divine truth of the Word falsified and profaned; as may be evident from the following passages. First: that the Divine truth of the Lord or of the Word is signified by blood, from these: that blood was called the blood of the covenant; and a covenant is conjunction; and this is effected by the Lord by His Divine truth; as in Zechariah: *By the blood of thy covenant I will send forth the prisoners out of the pit* (ix. 11): and in Moses: *Moses, after he had read the book of the law in the ears of the people, sprinkled half of the blood upon the people, and said, Behold the blood of the covenant which Jehovah hath made with you concerning all these words* (Exod. xxiv. 3–8). *And Jesus took the cup, and gave to them, saying, Drink all ye of it; this is My blood, that of the New Covenant* (Matt. xxvi. 27, 28; Mark xiv. 24; Luke xxii. 20). By the blood of the New Covenant or Testament nothing else but the Word is signified, which is called the Covenant and Testament, Old and New, and thus the Divine truth therein. Since that is signified by blood, the Lord therefore gave them the wine, saying, This is My blood; and wine signifies the Divine truth (n. 316); on which account it is also called the *blood of grapes* (Gen. xlix. 11; Deut. xxxii. 14). This is still more manifest from these words of the Lord: *Verily, verily I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you; for my*

flesh is truly meat, and my blood is truly drink : he that eateth My flesh, and drinketh My blood, abideth in Me, and I in him (John vi. 53–56). That the Divine truth is here meant by blood is plainly manifest, because it is said that he who drinks it has life, and abides in the Lord, and the Lord in him. That the Divine truth and a life according to it do this, and that the Holy Supper confirms it, may be known in the church. Since blood signified the Divine truth of the Lord, which is also the Divine truth of the Word, and this is the Covenant or Testament itself, Old and New, blood was therefore the most holy representative in the Israelitish church, in which every thing and all things were correspondences of spiritual things: as that they should take of the blood of the Passover, and put it upon the posts and upon the lintels of the houses, lest the plague should come upon them (Exod. xii. 7, 13, 22). That the blood of the burnt offering should be sprinkled upon the altar, at the foundations of the altar, upon Aaron, upon his sons, and upon their garments (Exod. xxix. 12, 16, 20, 21; Lev. i. 5, 11, 15; iii. 2, 8, 13; iv. 25, 30, 34; v. 9; viii. 15, 24; xvii. 6; Num. xviii. 17; Deut. xii. 27): also upon the veil which was over the ark upon the mercy-seat there, and upon the horns of the altar of incense (Lev. iv. 6, 7, 17, 18; xvi. 12–15). The same is signified by the blood of the Lamb in the following places in the Apocalypse: *There was war in heaven ; Michael and his angels fought against the dragon, and overcame him by the blood of the Lamb and by the word of their testimony* (xii. 7, 11). For it cannot be thought that Michael and his angels conquered the dragon by any thing else but the Lord's Divine truth in the Word. For the angels in heaven cannot think of any blood; nor do they think of the Lord's passion, but of His Divine truth and of His resurrection. Therefore when a man thinks of the Lord's blood, the angels perceive His Divine truth; and when he thinks of the Lord's passion, they perceive His glorification, and then only His resurrection. That it is so, has been given to know by much experi-

ence. That blood signifies the Divine truth is also manifest from these things in David: *God will preserve the souls of the needy, precious shall their blood be in His eyes; and they shall live, and He shall give them of the gold of Sheba* (Ps. lxxii. 13–15). The blood precious in the eyes of God stands for the Divine truth with them; the gold of Sheba is wisdom therefrom. In Ezekiel: *Gather yourselves together to the great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood; the blood of the princes of the earth shall ye drink, and ye shall drink blood even to drunkenness, of My sacrifice which I sacrifice for you: so will I set My glory among the nations* (xxxix. 17–21). By blood here cannot be meant blood, because it is said that they shall drink the blood of the princes of the earth, and that they shall drink blood even to drunkenness. But the true sense of the Word appears, when Divine truth is understood by blood. The Lord's church is also there treated of, which He was to establish with the gentiles. Secondly: That blood signifies the Divine truth may be clearly manifest from its opposite sense, in which it signifies the Divine truth of the Word falsified or profaned; as is manifest from these passages: *Who stoppeth his ears, lest he should hear of bloods, and shutteth his eyes, lest he should see evil* (Isa. xxxiii. 15). *Thou shalt destroy them that speak falsehood; the man of bloods and deceit Jehovah abhorreth* (Ps. v. 6). *Every one that is written among the living in Jerusalem, when the Lord shall have washed away the blood thereof out of the midst of it by the spirit of judgment and by the spirit of purifying* (Isa. iv. 3, 4). *In the day that thou wast born I saw thee trodden down in thy blood; and I said, In thy blood live; I washed and cleansed the blood from off thee* (Ezek. xvi. 5, 6, 9, 22, 36, 38). *They have wandered like blind men in the streets; they were polluted by blood, till they can do no more; they touch with their garments* (Lam. iv. 13, 14). *The garment is polluted with blood* (Isa. ix. 5). *Even in thy skirts is found the blood of*

the souls of the innocents (Jer. ii. 34). *Your hands are full of blood; wash you, purify you, put away the evil of your doings* (Isa. i. 15, 16). *Your hands are defiled with blood, and your fingers with iniquity; your lips have spoken a lie; they hasten to shed innocent blood* (Isa. lix. 3, 7). *Jehovah goeth forth to visit the iniquity of the earth; then shall the earth reveal her blood* (Isa. xxvi. 21). *As many as received Him, to them gave He power to become children of God; who were born not of blood* (John i. 12, 13). *In Babylon was found the blood of the prophets and of the saints* (Apoc. xviii. 24). *The sea became as the blood of a dead man, and the fountains of waters became blood* (Apoc. xvi. 3, 4; Isa. xv. 9; Ps. cv. 29). The same is signified by the streams, pools, and lakes of waters in Egypt being turned into blood (Exod. vii. 15–27). *The moon shall be turned into blood before the great day of Jehovah cometh* (Joel ii. 31). *The moon became blood* (Apoc. vi. 12). In these places, and many more, blood signifies the truth of the Word falsified, and also profaned; which can be still more manifestly seen from the passages read in the Word in their connection. Since therefore the truth of the Word falsified or profaned is signified by blood in the opposite sense, it is manifest that by blood in the genuine sense the truth of the Word not falsified is signified.

380. *Therefore are they before the throne of God, and serve Him day and night in His temple, and He that sitteth upon the throne shall dwell among them*, signifies that they are in the Lord's presence, and live constantly and faithfully according to the truths which they receive from Him in His church, and that the Lord continually implants good in their truths. Therefore are they before the throne of God, signifies that they are in the Lord's presence. And serve Him day and night, signifies that they constantly and faithfully live according to the truths, that is, the precepts, which they receive from Him: by serving the Lord nothing else is signified. In His temple signifies in His

church (n. 191). He that sitteth upon the throne shall dwell among them, signifies that the Lord continually fills with good the truths which they receive from Him. This is signified by dwelling among them, because to dwell in the Word relates to good, and to serve, to truth. Here this arcanum is now to be disclosed, that the marriage of the Lord with the church consists in this, that the Lord flows into angels and men with the good of love, and that the angels and men receive Him or His good of love in truths; that thereby a marriage of good and truth is effected, which marriage is the church itself, and becomes heaven with them. Because the Lord's influx and the reception of Him are such, the Lord therefore looks at angels and men in the forehead, and they look in turn at the Lord through the eyes: for the forehead corresponds to the good of love, and the eyes correspond to truths from that good, which thus by conjunction become truths of good. But the influx of the Lord with the truths into angels and men is not like the influx of good with them; for it is mediate, flowing forth from good as light from fire, and is received in the understanding by them, and in the will as far as they do the truths. This therefore is the marriage of love and wisdom, or of good and truth, from the Lord, with them that receive it in the heavens and on earth. This arcanum is disclosed, that it may be known how it is to be understood that the Lord continually fills their truths with good.

381. *They shall not hunger any more, nor thirst any more*, signifies that hereafter goods and truths shall not be wanting to them. By not hungering is signified not to have lack of good, and by not thirsting is signified no lack of truth: for hunger relates to bread and food, and thirst to wine and water: and by bread and food good is signified, and truth is signified by wine and water; see above (n. 323).

382. *Neither shall the sun fall upon them, nor any heat,*

signifies that hereafter they shall not have desires for evil, nor the falsity of evil. The sun shall not fall upon them, signifies that they shall not have desires for evil: nor shall any heat fall upon them, signifies that they shall not have desires for falsity. That the sun signifies the Divine love and the affections of good therefrom, and in the opposite sense diabolical love and the desires for evil thence, may be seen above (n. 53). But that heat signifies lust for the falsity of evil is because falsity is produced from evil, like heat from the sun. For, when the will loves evil, the understanding loves falsity, and is heated by the lust of confirming it; and confirmed evil in the understanding is the falsity of evil: the falsity of evil is therefore evil in its form. Heat and to be hot signify the same in the following passages: *Blessed is the man who trusteth in Jehovah, he shall not see when heat cometh* (Jer. xvii. 7, 8). *Thou hast been a refuge to the needy from the storm, and a shade from the heat. He tempereth the heat with the shadow of a cloud* (Isa. xxv. 4, 5). *When they are heated, I will make them drunk, that they may sleep a perpetual sleep* (Jer. li. 39). *They are all hot as an oven, not one among them that calleth unto Me* (Hos. vii. 7). *He beholdeth not the way of the vineyards, drought and heat consume the waters of the snow* (Job xxiv. 18, 19). *The fourth angel poured out his vial upon the sun, and it was given to him to scorch men with a great heat; and they blasphemed the name of God* (Apoc. xvi. 8, 9). *That thou mayest say to the prisoners, Go forth; they shall not hunger nor thirst, neither shall the heat smite them* (Isa. xlix. 9, 10).

383. *For the Lamb who is in the midst of the throne shall feed them*, signifies that the Lord alone will teach them. By the Lamb in the midst of the throne is signified the Lord as to His Divine Human in the inmost, and so in all things of heaven. In the midst is in the inmost and thus in all things (n. 44). The throne is heaven (n. 14); and the Lamb is the Lord as to His Divine Human (269, 291):

and He who is in the inmost, and thus in all things, He alone feeds, that is, teaches all. If it is asked how He alone can feed all, let it be known that it is because He is God, and because He is in the universal heaven like the soul in its body; for heaven from Him is as one man. To feed is to teach, because the church is called in the Word the flock, and the men of the church are called sheep and lambs: hence to feed signifies to teach, and the shepherd him that teaches; and this in many passages, as *They shall feed the flocks in that day in a broad meadow* (Isa. xxx. 23). *He shall feed His flock like a shepherd* (Isa. xl. 11). *They shall feed in the ways, and all the hills shall be their pastures* (Isa. xlix. 9). *Israel shall feed in Carmel and Bashan* (Jer. l. 19). *I will seek My flock, I will feed them in a good pasture, and in a fat pasture upon the mountains of Israel* (Ezek. xxxiv. 12–14). *Feed thy people; let them feed in Bashan and Gilead* (Mic. vii. 14). *The remnant of Israel shall feed, and shall rest* (Zeph. iii. 13). *Jehovah is my shepherd, I shall not want: He maketh me to lie down in green pastures* (Ps. xxiii. 1, 2). *The Lord chose David to feed Jacob and Israel, and he fed them* (Ps. lxxviii. 70–72). *Jesus said to Peter, Feed My lambs; the second and third time He said, Feed My sheep* (John xxi. 15–17).

384. *And shall lead them to living fountains of waters*, signifies, and will lead by the truths of the Word to conjunction with Himself. Since by a living fountain of waters the Lord and also the Word are signified, and by waters truths are signified (n. 50), and because by the Divine truths of the Word, when they are made of the life, which is done when one lives according to them, conjunction with the Lord is effected, therefore by leading them to living fountains of waters is signified to lead by the truths of the Word to conjunction with the Lord. That the Lord and also the Word are signified by a fountain and fountains, is evident from these passages: *All my fountains are in Thee, O Jehovah* (Ps. lxxxvii. 7). *They have forsaken*

Jehovah, the fountain of living waters (Jer. xvii. 13). *The people have forsaken Me, the fountain of living waters* (Jer. ii. 13). *Thou makest them to drink of the river of delights, because with Thee is the fountain of life* (Ps. xxxvi. 8, 9). *In that day shall a fountain be opened to the inhabitants of Jerusalem* (Zech. xiii. 1). *Israel hath dwelt securely, solitary at the fountain of Jacob* (Deut. xxxiii. 28). When the Lord sat at the fountain of Jacob, He said to the woman, *The water which I will give shall be a fountain of water springing up into everlasting life* (John iv. 5–20). *Joseph is the son of a fruitful tree by a fountain* (Gen. xlix. 22). *Bless ye the Lord from the fountain of Israel* (Ps. lxviii. 26). *Therefore with joy shall ye draw waters out of the fountains of salvation* (Isa. xii. 3). *I will give unto him that thirsteth of the fountain of the water of life freely* (Apoc. xxi. 6). *I will lead them to fountains of waters in a straight way* (Jer. xxxi. 9). Similar things to those said here in the Apocalypse are said also in Isaiah: *They shall not hunger nor thirst, neither shall the heat smite them; for He that hath mercy upon them shall lead them even to fountains of waters* (Isa. xlix. 10).

385. *And God shall wipe away every tear from their eyes*, signifies that they shall no longer be in combats against evils and their falsities, and so not in grief, but in goods and truths, and hence in heavenly joys from the Lord. These things are signified by the Lamb's wiping away every tear from their eyes, because it is said above in vers. 14, that they are those who came out of great affliction; by which is signified that they are those who have been in temptations, and have fought against evils (n. 377): and they who afterwards are not in combats against evils are they who are in goods and truths, and hence in heavenly joys. Similar things are signified by this in Isaiah: *He shall swallow up death for ever; and the Lord Jehovah shall wipe away tears from off all faces: then shall they say in that day, Behold, this is our God, whom we have waited*

for, that He might deliver us; this is Jehovah whom we have waited for; let us rejoice and be glad in His salvation (xxv. 8, 9).

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386. To the above I will add this Relation. Once when I looked around in the spiritual world, I heard as it were the gnashing of teeth, and as it were a knocking, and mixed with them something grating; and I asked what they were. And the angels who were with me said, "They are schools, which are called by us debating-places, where disputations are carried on. These disputations are heard thus at a distance; but when near, they are only heard as disputations. I drew near, and saw small houses constructed of reeds plastered together with mud: and I wished to look in through a window, but there was none: for it was not permitted to enter through the door, since light would thus flow in out of heaven, and confound them. But a window was suddenly made on the right side, and I then heard them complaining that they were in darkness. But soon a window was made on the left side, the window on the right side being shut; and the darkness was then dissipated by degrees, and they seemed to themselves to be in light: and after this it was given me to enter by the door, and to hear. There was a table in the midst, and benches round about; yet they all seemed to me to be standing upon the benches, and to be disputing sharply with one another concerning Faith and Charity; — on the one part, that faith was the principal thing of the church; on the other, that charity was. They who made faith the principal thing said, "Do we not act with God by faith, and by charity with man? Is not faith therefore heavenly, and charity earthly? Are we not saved by the heavenly; and not by the earthly?" Also, "Cannot God give faith out of heaven because it is heavenly? and is not man to procure for himself charity because it is earthly? And what a man procures for him-

self is not of the church, and therefore does not save. Can any one thus be justified before God by the works which are called of charity? Believe us, that we are not only justified by faith alone, but sanctified also; if the faith is not defiled by the things of merit which are from the works of charity." And more was said.

But they who made charity the principal thing of the church, sharply refuted these things; saying, "Charity saves and not faith. Does not God hold all dear, and will good to all? How can God do this good, except through men? Does God only give us to speak with men the things of faith? and does He not give us to do to men those which are of charity? Do you not see that you said absurdly of charity, that it is earthly? Charity is heavenly; and because you do not do the good of charity, your faith is earthly. How do you receive faith, except as a stock or a stone? You say, by the hearing of the Word only. But how can the Word operate when only heard? and how upon a stock or a stone? Perhaps you are vivified unconsciously. But what is that vivification, except that you can say that faith alone saves? Yet what faith is, and what saving faith, you do not know."

But one then arose, who was called a Syncretist by the angel that was speaking with me. He took off a turban from his head, and laid it upon the table; but suddenly put it on again, because he was bald. He said, "Hear: you all mistake. It is true that faith is spiritual, and charity moral; but still they must be conjoined: and they are conjoined by the Word, by the Holy Spirit, and by the effect, while man knows it not; which effect may indeed be called obedience; but one in which the man has no part. I have long meditated upon these things; and I have at length found, that a man may receive from God a faith which is spiritual; but that he cannot be moved by God to a charity which is spiritual, except as a pillar of salt." Having said this, they that were in faith alone

applauded; but they who were in charity hooted. And the latter said with indignation, "Hear, friend: you do not know that there is a moral life which is spiritual, and that there is a moral life merely natural, — a moral life which is spiritual with those who do good from God and still as of themselves, and a moral life merely natural with those that do good from hell and still as of themselves."

It was said that the disputation was heard as the gnashing of teeth, and as a knocking, with which something grating was intermixed The sound heard as the gnashing of teeth was from those who were in faith alone; but that heard as a knocking was from them that were in charity alone; and the grating intermixed was from the Syncretist. The reason that their sounds were heard thus at a distance, was because they all disputed in the world, and did not shun any evil, and therefore did not do any moral good which was spiritual. And they were all together ignorant also, that the all of faith is truth, and the all of charity, good; and that truth without good is not truth in spirit, and that good without truth is not good in spirit; and that the one must thus make the other. The reason why there was darkness when the window was made on the right side, is that light flowing in from heaven on that side affects the will; and the cause of its being light when a window was made on the left side, the window on the right being shut, is because light flowing in from heaven on the left side affects the understanding: and every man can be in the light of heaven as to the understanding, provided the will is closed as to its evil.

CHAPTER EIGHTH.

1. And when He opened the seventh seal, there was silence in heaven as of half an hour.

2. And I saw the seven angels who stood before God; and there were given unto them seven trumpets.

3. And another angel came, and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne.

4. And the smoke of the incense went up with the prayers of the saints out of the angel's hand before God.

5. And the angel took the censer, and filled it with the fire of the altar, and cast it unto the earth; and there were voices, and thunders, and lightnings, and an earthquake.

6. And the seven angels that had the seven trumpets prepared themselves to sound.

7. And the first angel sounded, and there followed hail and fire mingled with blood; and they were cast unto the earth: and a third part of the trees was burnt up, and all green grass was burnt up.

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and a third part of the sea became blood.

9. And a third part of the creatures that were in the sea and had lives died; and a third part of the ships perished.

10. And the third angel sounded; and there fell from heaven a great star burning as it were a lamp: and it fell upon the third part of the rivers, and upon the fountains of waters.

11. And the name of the star is called Wormwood; and the third part of the waters became wormwood: and many men died of the waters, because they were made bitter.

12. And the fourth angel sounded; and a third part of the sun was smitten, and a third part of the moon, and a third part of the stars, so that the third part of them was darkened; and the day shone not for a third part of it, and the night likewise.

13. And I saw, and I heard an angel flying in the midst of heaven, saying with a great voice, Woe, woe, woe to them that dwell on the earth by reason of the other voices of the trumpet of the three angels that are about to sound.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The Church of the Reformed is here treated of, as to the quality of those therein who are in faith alone: the preparation of the spiritual heaven for communication with them (vers. 1–6). The exploration and manifestation of those therein, who are in the interiors of that faith (vers. 7); and of those who are in its exteriors (vers. 8, 9). What they are as to the understanding of the Word (vers. 10, 11). They are in falsities and hence in evils (vers. 12, 13).

Contents of each Verse. "And when He opened the seventh seal," signifies the exploration by the Lord of the state of the church and hence of the life of those who are in His spiritual kingdom, who are they that are in charity and its faith; here those who are in faith alone. "There was silence in heaven as of half an hour," signifies that the angels of the Lord's spiritual kingdom were greatly astonished, when they saw that those who said they were in faith were in such a state. "And I saw the seven angels who stood before God," signifies the entire spiritual heaven in the Lord's presence, hearing and doing the things which

He teaches. "And there were given unto them seven trumpets," signifies the exploration and disclosure of the state of the church and hence of the life of those who are in faith alone. "And another angel came and stood at the altar, having a golden censer," signifies spiritual worship, which is from good of charity by truths of faith. "And there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne," signifies propitiation, lest the angels of the Lord's spiritual kingdom should be hurt by the spirits of the satanic kingdom, who were below. "And the smoke of the incense went up with the prayers of the saints out of the angel's hand before God," signifies their protection by the Lord. "And the angel took the censer, and filled it with fire from the altar, and cast it unto the earth," signifies spiritual love in which there is celestial love, and the influx of it into the lower parts, where those were who were in faith separate from charity. "And there were voices, and thunders, and lightnings, and an earthquake," signifies that after communication was opened with them, reasonings were heard concerning faith alone and confirmations in favor of it. "And the seven angels that had the seven trumpets prepared themselves to sound," signifies that they were prepared and qualified to explore the state of the church and hence of the life of those whose religion was faith alone. "And the first angel sounded," signifies exploration and manifestation of the quality of the state of the church with those who are interiorly in that faith. "And there followed hail and fire mingled with blood," signifies falsity from infernal love destroying good and truth, and falsifying the Word. "And they were cast unto the earth, and a third part of the trees was burnt up," signifies that with them all affection for and perception of truth, which make the man of the church, perished. "And all green grass was burnt up," signifies thus every living thing of faith.

"And the second angel sounded," signifies exploration and manifestation of the quality of the state of the church with those who are exteriorly in that faith. "And as it were a mountain burning with fire was cast into the sea," signifies the appearance of infernal love with them. "And a third part of the sea became blood," signifies that all general truths with them were falsified. "And a third part of the creatures that were in the sea and had lives died," signifies that they who have lived and are living that faith cannot be reformed and receive life. "And a third part of the ships perished," signifies that all the knowledges of good and truth from the Word serviceable for use of life were destroyed with them. "And the third angel sounded," signifies the exploration and manifestation of the state of the church with those whose religion is faith alone, as to their affection for and reception of truths from the Word. "And there fell from heaven a great star burning as it were a lamp," signifies the appearance of their own intelligence from pride arising from infernal love. "And it fell upon a third part of the rivers and upon the fountains of waters," signifies that hence all truths of the Word were altogether falsified. "And the name of the star is called Wormwood, and a third part of the waters became wormwood," signifies the infernal falsity from which is their own intelligence, by which all the truths of the Word were falsified. "And many men died of the waters, because they were made bitter," signifies the extinction of spiritual life by the falsified truths of the Word. "And the fourth angel sounded," signifies the exploration and manifestation of the state of the church with those whose religion is faith alone, that they are in the evils of falsity and in the falsities of evil. "And a third part of the sun was smitten, and a third part of the moon, and a third part of the stars, and the third part of them was darkened," signifies that on account of evils from falsities and falsities from evils they did not know what love

is, what faith is, nor any truth. "That the day shone not for a third part of it, and the night likewise," signifies that there was no longer any spiritual nor natural truth serviceable for doctrine and life from the Word with them. "And I saw, and I heard an angel flying in the midst of heaven," signifies instruction and prediction from the Lord. "Saying with a great voice, Woe, woe, woe to them that dwell upon the earth by reason of the other voices of the trumpet of the three angels that are about to sound," signifies the deepest lamentation over the condemned state of those in the church, who in doctrine and in life have confirmed themselves in faith separate from charity.

THE EXPLANATION.

387. There are two kingdoms into which the universal heaven is distinguished, the celestial kingdom and the spiritual kingdom. The celestial kingdom consists of those who are in love to the Lord, and hence in wisdom; and the spiritual kingdom of those who are in love toward the neighbor, and hence in intelligence: and because love toward the neighbor is at this day called charity, and intelligence faith, the latter kingdom consists of those who are in charity and hence in faith. Now because heaven is distinguished into two kingdoms, hell is also distinguished into two kingdoms opposite to them, into the diabolical kingdom and the satanic kingdom. The diabolical kingdom consists of them that are in the love of ruling from love of self, and hence in foolishness; for that love is opposite to celestial love, and its foolishness is opposite to celestial wisdom: but the satanic kingdom consists of those that are in the love of ruling from the pride of their own intelligence, and hence in insanity; for that love is opposite to spiritual love, and the insanity of it is opposite to spiritual intelligence. By folly and insanity are meant

folly and insanity in celestial and spiritual things. Similar things are to be understood of the church on the earth as have been said of heaven; for they make one. On those two kingdoms, see the work on *Heaven and Hell*, published at London (n. 20–28); see also many other places. Now as the only thing treated of in the Apocalypse is the state of the church at its end, as was said in the Preface and in n. 2, for that reason they who are in the two kingdoms of heaven and in the two kingdoms of hell together with their quality are henceforth treated of; from this eighth chapter to the sixteenth they who are in the spiritual kingdom, and in the satanic kingdom opposite to it; and in the seventeenth and eighteenth chapters, they who are in the celestial kingdom, and in the diabolical kingdom opposite to it; and afterwards the final judgment; and at length the New Church, which is the New Jerusalem. This last forms the conclusion to all that precedes, because it is the end for the sake of which they are. In the Word, the Devil and Satan are many times mentioned, and by each is meant hell. It is so called, because all who are in one hell are called devils, and all in the other are called satans.

388. *And when He opened the seventh seal*, signifies the exploration by the Lord of the state of the church and hence of the life of those who are in His spiritual kingdom, who are they that are in charity and its faith, here those who are in faith alone. That this is signified may be evident from every thing in this chapter when understood in the spiritual sense. For in this chapter and in those that follow, as far as the sixteenth, they who are in the spiritual kingdom are treated of, who, as was said just above (n. 387), are those who are in love toward the neighbor and hence in intelligence. But since at this day instead of love to the neighbor they say charity, and instead of intelligence faith; and since there is no exploration here of those that are in charity and thence in faith, as these things belong

to those who are in heaven; therefore the exploration here is of those that are in faith alone. Faith alone is also faith separated from charity, since there is no conjunction; see below (n. 417). That to open the seal signifies to explore the states of life, or what is the same, the states of the church and thence of life, may be seen above (n. 295, 302, 309, 317, 324).

389. *There was silence in heaven as of half an hour*, signifies that the angels of the Lord's spiritual kingdom were greatly astonished, when they saw those who said they were in faith, in such a state. By the silence in heaven nothing else is meant but the astonishment there at those who say they are in faith, and yet are in such a state; for their state is described in what follows, and what its quality is may be evident from the explanations. By half an hour it signified greatly, because by an hour a full state is signified. That time signifies state will be seen below.

390. *And I saw the seven angels who stood before God*, signifies the entire spiritual heaven in the Lord's presence, hearing and doing the things which He teaches. The whole heaven is signified by the seven angels because by seven is signified all, and thence the whole and the entire (n. 10); and in the highest sense by angels the Lord is signified, and in a relative sense heaven (n. 5, 65, 342, 344); here the spiritual heaven, as may be evident from the things said above (n. 387, 388). That to stand before God signifies to hear and do what He teaches, may be seen above (n. 366).

391. *And there were given unto them seven trumpets*, signifies the exploration and disclosure of the state of the church, and hence of the life of those who are in faith alone. By trumpets is here signified the same as by sounding, because they sounded with them; and by sounding trumpets is signified to call together upon solemn occasions, which were various: here to explore and disclose the qual-

ity of those who are in faith alone, and thus the quality of those who are of the church of the Reformed at this day. It is to be known that the church in the Reformed world is at this day divided into three, from the three great leaders, Luther, Calvin, and Melanchthon; and that these three churches disagree on various points. But, what is wonderful, they all agree in this article, that man is justified by faith without the works of the law. That by sounding the trumpets is signified to convoke, will be seen below (n. 397).

392. *And another angel came and stood at the altar having a golden censer*, signifies spiritual worship, which is from good of charity by truths of faith. By the altar at which the angel stood, and by the golden censer which he had in his hand, the worship of the Lord from spiritual love is signified, which worship is from good of charity by truths of faith. There were two altars with the children of Israel, the one without the tent, the other within the tent. The altar without the tent was called the altar of burnt-offering, because burnt-offerings and sacrifices were offered upon it. The altar within the tent was called the altar of incense and also the golden altar. The reason of there being two altars was that the worship of the Lord is from celestial love and from spiritual love; from celestial love by those who are in His celestial kingdom, and from spiritual love by those who are in His spiritual kingdom. On these two kingdoms see above (n. 387). And on the two altars see the following places in Moses: the altar of burnt-offering, Exod. xx. 21 to the end; xxvii. 1–9; xxxix. 36–43; Lev. vii. 1–5; viii. 11; xvi. 18, 19, 33, 34; the altar of incense, Exod. xxx. 1–12; xxxi. 8; xxxvii. 25–29; xl. 5, 26; Num. vii. 1. The reason why altars, censers, and incense were seen by John was not because there are such things in heaven: they were only representatives of the worship of the Lord there. The reason is, that such things were instituted among the children of Israel, and are therefore often named

in the Word: and that church was a representative church; for all the things of their worship represented and therefore here signify the Divine celestial and spiritual things of the Lord, which are of His church in the heavens and on earth. Similars are therefore signified by the two altars in the Word in the following passages: *Send out Thy light and Thy truth, let them lead me to Thy habitation, and I will go in unto the altar of God, to God* (Ps. xliii. 3, 4). *I will wash my hands in innocence, and compass Thine altar, O Jehovah, and will make the voice of confession to be heard* (Ps. xxvi. 6, 7). *The sin of Judah is written with a pen of iron upon the tablet of their heart, and on the horns of your altars* (Jer. xvii. 1, 2). *God is Jehovah, who hath showed us light, bind the sacrifice with cords even to the horns of the altar* (Ps. cxviii. 27). *In that day there shall be an altar to Jehovah in the midst of the land of Egypt* (Isa. xix. 19). An altar to Jehovah in the midst of the land of Egypt signifies the worship of the Lord from love in the natural man. *The thistle and the thorn shall come up upon their altars* (Hos. x. 8): by which is signified worship from evils and the falsities of evil. And other places besides, as Isa. xxvii. 9; lvi. 6, 7; lx. 7; Lam. ii. 7; Ezek. vi. 4–6, 13; Hos. viii. 11; x. 1, 2; Amos iii. 14; Ps. li. 18, 19; lxxxiv. 2, 3, 4; Matt. v. 23, 24; xxiii. 18–20. Since the worship of the Lord was represented and hence signified by the altar, it is manifest that nothing else is meant by the altar in the Apocalypse here, and also elsewhere; as, *I saw under the altar the souls of them that were slain for the Word of God* (Apoc. vi. 9). *The angel stood and said, Measure the temple of God and the altar, and them that worship in it* (Apoc. xi. 1). *I heard another angel out of the altar saying, True and just are Thy judgments* (Apoc. xvi. 7). Since representative worship, which was chiefly performed upon the two altars, was abrogated by the Lord when He came into the world, because He opened the interiors of the church, therefore it is said in Isaiah, *In that day shall a man look to his Maker,*

and his eyes shall have respect to the Holy One of Israel, and not to the altars, the work of his hands (xvii. 7, 8).

393. *And there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne*, signifies propitiation lest the angels of the Lord's spiritual kingdom should be hurt by the spirits of the satanic kingdom, who were below. By the incense and by the golden altar the worship of the Lord from spiritual love is signified (n. 277, 392): by the prayers are signified what is of charity and hence of faith in the worship (n. 278): and by the saints are meant they who are of the Lord's spiritual kingdom, and by the just they who are of His celestial kingdom (n. 173). It may from this be evident that those are here treated of who are in the Lord's spiritual kingdom. By the much incense offered with the prayers of all the saints upon the golden altar, is signified propitiation lest they should be hurt by the spirits of the satanic kingdom who were below, because propitiations and expiations were made by incense, especially when perils were imminent, as may be evident from these passages: When the congregation murmured against Moses and Aaron, and they were affected by the plague, Aaron took fire from the altar, and put incense into the censer, and ran between the living and the dead to expiate, and the plague was stayed (Num. xvi. 41–48). The altar of incense was also placed in the tent before the mercy-seat which was over the ark, and every morning, when the lamps were trimmed, incense was offered upon it (Ex. xxx. 1–10): and it was commanded, that as often as Aaron entered within the veil, he should offer incense, and the cloud of the incense should cover the mercy-seat, lest he should die (Lev. xvi. 11–13). It may be evident from this that in the representative Israelitish church propitiations were made by offering incense: so here, lest they should be hurt by the satanic spirits who were below.

394. *And the smoke of the incense went up with the prayers of the saints out of the angel's hand before God*, signifies their protection by the Lord. By the smoke of the incense going up before God is signified what is acceptable and grateful; therefore David says the like: *Let my prayers be acceptable as incense before Thee* (Ps. cxli. 2). The reason was, that the smoke of the incense was fragrant from the aromatics of which the incense was compounded, which were stacte, onycha, galbanum, and frankincense (Ex. xxx. 34): and the fragrance from those aromatics corresponds to such things as are of spiritual love, or of charity and hence of faith. For in heaven the most fragrant odors are perceived, corresponding to the perceptions of the angels arising from their love: therefore also it is said in many places in the Word, that Jehovah smelled an odor of rest. That protection from the Lord is signified follows from what was said just above (n. 393).

395. *And the angel took the censer and filled it with fire from the altar, and cast it unto the earth*, signifies spiritual in which is celestial love, and the influx of it into the lower parts, where they were who are in faith separate from charity. That worship from spiritual love is signified by the censer equally as by the incense, is manifest from what is shown above, and from this, that in the Word the containing vessel signifies the same as the contents, as the cup and platter signify the same as the wine and the food (Matt. xxiii. 25, 26; Luke xxii. 20; and elsewhere). Divine celestial love is signified by the fire of the altar of burnt-offering, because worship from that love was signified by that altar; see above (n. 392): and by fire in the highest sense the Divine love is signified (n. 494). Spiritual love, which is charity, derives its essence from celestial love, which is love to the Lord. Without the latter love there is nothing living in spiritual love, or charity, for spirit and life are from no other source than the Lord. This was represented in the Israelitish church by their not

taking fire for the censers from anywhere else, when they offered incense, than from the altar of burnt-offering; as may be evident in Moses (Lev. xvi. 12, 13; Num. xvi. 46, 47): and by the two sons of Aaron being consumed by fire from heaven, because they offered incense with strange fire; that is, with fire not taken from the altar (Lev. x. 1, 2): therefore it was also ordained that the fire should burn continually upon the altar of burnt-offering, and should not be put out (Lev. vi. 12, 13). This was for the reason that the fire of that altar signified the Lord's Divine love, and hence love to the Lord. By casting the censer unto the earth is signified influx into the lower parts.

396. *And there were voices and thunders and lightnings and an earthquake*, signifies that after communication was opened with them, there were heard reasonings as to faith alone and confirmations in favor of it, and the state of the church with them was perceived to be tottering to destruction. That lightnings, thunders, and voices signify enlightenments, perceptions, and instructions, by influx from heaven, may be seen above (n. 236). But here, with those who were in faith alone, and who had no enlightenments, perception, and instruction, by influx from heaven, reasonings about faith alone and argumentations and confirmations in favor of it are signified by the voices, the thunders, and the lightnings. By the earthquake changes of state of the church are signified (n. 331); here that the state of the church with them was perceived to be tottering to its destruction. For earthquakes take place in the world of spirits, when the state of the church in the societies is perverted and inverted. The reason that the censer was cast by the angel unto the earth before the seven angels began to sound the trumpets was, that communication might be opened by influx between those who were in the spiritual heaven, and those below who were in faith alone; from which communication the reasonings and confirmations in favor of it arose; and were also heard and

perceived; therefore it is said that they were heard and perceived after the communication was opened.

397. *And the seven angels that had the seven trumpets prepared themselves to sound*, signifies that they were prepared and qualified to explore the state of the church and hence of the life of those whose religion is faith alone. What is signified by the trumpets is evident from the statute respecting their use among the children of Israel, of which it is said in Moses: Jehovah spake unto Moses, to make trumpets of silver for the convocation of the assembly, and the setting forth of the camp, and that they should sound them on days of joy, on the festivals, the new-moons, and over the burnt-offerings and sacrifices: also, that when they went to war against enemies that infested them, they should give the signal with trumpets, and that then they should come into remembrance before Jehovah God, and should be preserved from their enemies (Num. x. 1–11). From this may be seen what is signified by sounding with trumpets. That here by the seven angels sounding is signified the exploration and manifestation of the quality of the state of the church with those whose religion is faith alone, is manifest from the particulars in this chapter, and from those in the following chapters as far as the sixteenth inclusive, when understood in the spiritual sense. From the uses of trumpets among the children of Israel, it may also be seen what is signified by trumpets and by sounding them, in the following passages: *Sound the trumpet in Zion, and sound in the mountain of holiness, for the day of Jehovah cometh* (Joel ii. 1, 2). *Jehovah shall appear upon them, and His dart shall go forth as lightning, and the Lord Jehovah shall sound the trumpet* (Zech. ix. 14). *Jehovah shall go forth as a lion, and shall sound* (Isa. xlii. 13). *In that day the great trumpet shall be sounded, and they shall come that are perishing in the land of Asshur, and the outcasts in the land of Egypt, and shall bow themselves down to Jehovah in the moun-*

tain of holiness (Isa. xxvii. 13). *He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of the heavens to the other end of them* (Matt. xxiv. 31). *Blessed is the people that know the trumpet sound; O Jehovah, they shall walk in the light of Thy countenance* (Ps. lxxxix. 15). *When the morning stars sing, and the sons of God sound the trumpet* (Job xxxviii. 7). Since the sounds of trumpets signify such things, and in the Israelitish church all things were presented to the life according to correspondences and hence significations, it therefore so came to pass, that, when Jehovah descended upon Mount Sinai, there were voices and thunders and a heavy cloud, and a vehement voice of a trumpet, and a voice of a trumpet going on and strengthening itself exceedingly, and the people in the camp trembled exceedingly (Exod. xix. 16–25). Therefore also it came to pass, that when the three hundred with Gideon sounded with the trumpets against Midian, then every man's sword was against his companion, and they fled (Judg. vii. 16–22). So too, that the twelve thousand from the sons of Israel, with the vessels of holiness and with the trumpets in their hands, overcame Midian (Num. xxxi. 1–8). As also, that the wall of Jericho, after the seven priests with the seven trumpets went around the city seven times, fell down (Josh. vi. 1–20). Therefore it is said in Jeremiah, *Sound the trumpet against Babylon round about, its walls are destroyed* (l. 15); and in Zephaniah: *A day of darkness and of thick darkness, a day of the trumpet and of sounding against the fortified cities* (i. 15, 16).

398. *And the first angel sounded*, signifies exploration and manifestation of the quality of the state of the church with those who are interiorly in that faith. By sounding is signified to explore and to manifest (n. 397). By the sounding of this first angel is meant the exploration and manifestation of the state of the church with those that

are interiorly in that faith, because the operation of it was directed to the earth, as it follows; and the operation of the sounding of the second angel was into the sea: and by the earth and the sea, everywhere in the Apocalypse, when both are named, the entire church is meant; by the earth the church composed of those who are in its internals, and by the sea the church composed of those that are in its externals. For the church is internal and external, internal with the clergy, and external with the laity; or internal with those who have studied its doctrines interiorly and have confirmed them from the Word, and external with those who have not done so. The latter and the former are they who are meant by the earth and the sea in these passages in the Apocalypse: That the wind should not blow upon the earth, nor upon the sea (vii. 1). That they should not hurt the earth nor the sea (vii. 3). The angel coming down out of heaven set his right foot upon the sea and his left upon the earth (x. 2, 8: also, vers. 6). *I saw a beast coming up out of the sea, and another beast coming up out of the earth* (xiii. 1, 11). *Praise God, who made the heaven, the earth, and the sea* (xiv. 7). *The first angel poured out his vial upon the earth, and the second angel his upon the sea* (xvi. 2, 3). By the earth and the sea the church internal and external, and thus the entire church, is signified, because in the spiritual world they who are in the internals of the church appear upon dry land, and they that are in the externals as in the seas; but the seas are appearances from the general truths in which they are. That the earth signifies the church, may be seen (n. 285). That the world stands for the same (n. 551).

399. *And there followed hail and fire mingled with blood*, signifies falsity from infernal love destroying good and truth and falsifying the Word. Falsity destroying good and truth is signified by the hail; by the fire is signified infernal love, and by the blood the falsification of truth.

That hail signifies falsity destroying good and truth, will be seen below: that fire is love in both senses, the heavenly and the infernal, may be seen (n. 468): that blood is the Lord's Divine truth, which is also the Word, and in the opposite sense the Word falsified (n. 379). From these gathered into one sense, it is manifest that by *there followed hail and fire mingled with blood*, is signified falsity from infernal love destroying good and truth, and falsifying the Word. These things are signified because in the spiritual world such things appear, when the sphere of the Lord's Divine love and Divine wisdom descends into societies below, where are falsities from infernal love, and the Word is falsified by them. Similar things are signified by hail together with fire in the following passages; *At the brightness before Him the clouds passed away, hailstones and coals of fire: the Most High gave His voice, hailstones and coals of fire; and He sent His arrows, and scattered them* (Ps. xviii. 12, 13). *I will judge with pestilence and blood, and I will make hailstones, fire, and brimstone to rain upon them* (Ezek. xxxviii. 22). *Then shall Jehovah make His voice to be heard, with a flame of devouring fire and hailstones* (Isa. xxx. 30). *He gave them hail for rain, and flaming fire in their land, and He brake the trees of their coasts* (Ps. cv. 32, 33). *The hail smote their vine, and their sycamores with grievous hail, and their flocks with burning coals; He sent in the wrath of His anger an incursion of evil angels* (Ps. lxxviii. 47–49). These things are said of Egypt, concerning which we read in Moses: Moses stretched out the rod, and Jehovah gave voices and hail, and there was hail and fire walking together in the midst of the heavy hail; and the hail smote every herb of the field, and brake every tree of the field (Exod. ix. 22–35). All the miracles performed in Egypt signified the evils and falsities from infernal love which were with the Egyptians. Every miracle signified some evil and falsity. For the church with them was representative,

as in many kingdoms of Asia; but it had become idolatrous and magical. By the Red Sea is signified hell, in which they at length perished. Something like this is signified by the hailstones, by which more of their enemies perished than by the sword (Josh. x. 11). The like also is signified by hail in the following passages: *Woe to the crown of pride: the Lord is strong, like an inundation of hail: the hail overturneth the refuge of lies* (Isa. xxviii. 1, 2, 17). *It shall hail until the forest sink itself down* (Isa. xxxii. 19). *The temple of God was opened in heaven, and there were lightnings, and voices, and thunders, and an earthquake, and great hail* (Apoc. xi. 19). *And great hail of the weight of a talent came down out of heaven upon men* (Apoc. xvi. 21). *Hast thou seen the treasures of the hail, which are kept back unto the day of battle and of war?* (Job. xxxviii. 22, 23). *Say to them that daub on what is unfit, that it shall fall: there shall come an inundating rain, in which you, O hailstones, shall fall* (Ezek. xiii. 11). To daub on what is unfit is to confirm falsity so as to appear as truth; therefore they who do this are called hailstones.

400. *And they were cast unto the earth, and a third part of the trees was burnt up*, signifies that with those who are in the internals of the church and in faith alone, all affection for and perception of truth, which make the man of the church, perished. By the earth upon which the hail and fire mingled with blood were cast, is signified the church with those that are in its internals and in faith alone; who are the clergy, as may be seen n. 398. By a third part is signified all as to truth, as by a fourth part all as to good (n. 322). That by three is signified all, full, and altogether, will be seen below (n. 505): hence by a third, which is a third part, the same is signified. By being burnt up is signified to perish, here by falsity from infernal love, which is meant by the hail and fire mingled with blood; respecting which see just above (n. 399). By a tree man is signified; and because man is man from affec-

tion which is of the will and from perception which is of the understanding, therefore these also are signified by a tree. There is also a correspondence between a man and a tree; therefore there appear in heaven paradises of trees, which correspond to the affections and hence the perceptions of the angels. And there are also in some places in hell forests of trees which bear evil fruits, according to correspondence with the lusts and hence the thoughts of those there. That trees in general signify men as to their affections and their thoughts hence, may be evident from the following passages: *All the trees of the field shall know, that I Jehovah will humble the high tree, will exalt the low tree, and will dry up the green tree, and will make the dry tree to flourish* (Ezek. xvii. 24). *Blessed is the man that trusteth in Jehovah; he shall be like a tree planted by the waters; he shall not cease from bearing fruit* (Jer. xvii. 7, 8). *Blessed is the man whose delight is in the law; he shall be like a tree planted by the rivers of waters, which bringeth forth fruit in its season* (Ps. i. 1, 3). *Praise Jehovah, ye fruitful trees* (Ps. cxlviii. 9). *The trees of Jehovah are full* (Ps. civ. 16). *The axe lies at the root of the tree; every tree that beareth not good fruit shall be cut down* (Matt. iii. 10; vii. 16–20). *Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt; for the tree shall be known by its fruit* (Matt. xii. 33; Luke vi. 43, 44). *I will kindle a fire which shall consume every green tree and every dry tree* (Ezek. xx. 47). Since a tree signifies man, it was therefore ordained that the fruit of a tree serviceable for food in the land of Canaan should be circumcised (Lev. xix. 23–25). Also that when any city was besieged, they should not put forth an axe against any tree with good fruit (Deut. xx. 19, 20). As also, that at the feast of tabernacles they should take the fruit of goodly trees, and should be glad before Jehovah (Lev. xxiii. 40, 41): besides more passages which are not here adduced on account of their abundance

401. *And all green grass was burnt up*, signifies thus every living thing of faith. By being burnt up is signified to perish, as just above (n. 400). By green grass in the Word is signified that good and truth of the church or of faith, which first springs up in the natural man. The same is also signified by the herb of the field; and as faith lives from good and truth, therefore by all the green grass being burnt up is signified that every living thing of faith perished; and every living thing of faith perishes, when there is no affection for good and perception of truth; see just above. That this is signified by grass is also from correspondence; for which reason they who separate faith from charity not only in doctrine but also in life, in the spiritual world, dwell in a desert, where there is no grass. As a fruit-tree signifies a man as to the affections for good and the perceptions of truth, so green grass signifies a man as to that thing of the church which is conceived and also born first with him; and grass not green signifies this destroyed. In general, all the things that are in gardens, forests, fields, and plains, signify man as to something of the church, or, what is the same, something of the church in him: the reason is, because they correspond. That grass does, may be evident from these passages: *The voice said, Cry; and he said, What shall I cry? All flesh is grass: the grass withereth, and the flower fadeth because the wind hath blown upon it; truly the people is grass: the grass withereth, and the flower fadeth, but the Word of our God shall stand for ever* (Isa. xl. 5–8). *The inhabitants were as an herb of the field, a green herb, the grass of the roofs; and a field scorched before the corn is grown up* (Isa. xxxvii. 27; 2 Kings xix. 26). *I will pour My blessing upon thy seed, and they shall spring up as among the grass* (Isa. xliv. 3, 4); and elsewhere, as Isa. li. 12; Ps. xxxvii. 2; Ps. ciii. 15; Ps. cxxix. 6; Deut. xxxii. 2. That by green or growing-green is signified living or alive is manifest in Jer. xi. 16, xvii. 8; l. 11; Ezek. xvii. 24; xxi. 3; Hos. xiv. 9; Ps. xxxvii.

35; Ps. lii. 8; Ps. xcii. 10. The same that is here described in the Apocalypse came to pass in Egypt, namely, that from hail and fire mingled every tree and every herb of the field was burnt up (Exod. ix. 28–35; Ps. lxxviii. 47–49; Ps. cv. 32, 33).

402. *And the second angel sounded*, signifies exploration and manifestation of the quality of the state of the church with those who are exteriorly in that faith. That to sound a trumpet signifies to explore and manifest the state of the church and hence of the life with those whose religion is faith alone, may be seen above (n. 397). These words are said of those who are exteriorly in that faith, because they are here treated of who were in the sea, and in the former case they that were upon the earth; and they that are in the internals of the church, who are the clergy, are meant by those that were upon the earth; and by them that were in the sea those are meant that are in the externals of the church, who are the laity; see above (n. 398). That they appear in the spiritual world as in the sea (n. 238, 290).

403. *And as it were a mountain burning with fire was cast into the sea*, signifies the appearance of infernal love with those who are in the externals of the church and in faith alone. The church with those that are in externals and in faith alone is signified by the sea; and they who are in externals are called in common speech the laity, because those that are in internals are called the clergy (n. 397, 402). By a mountain is signified love; and by a mountain burning with fire, infernal love (n. 494, 599). There is a manifestation of this love with those who are here treated of; for that love is evident from them to the angels. The reason is, because faith alone is faith separate from charity (n. 388); and where there is no charity, that is, love towards the neighbor, which is spiritual love, there is infernal love. There is no middle love except with the lukewarm, treated of in Apoc. iii. 15, 16.

404. *And a third part of the sea became blood*, signifies

that all general truths with them were falsified. By a third part is signified all (n. 400). By blood the falsification of the truth of the Word is signified (n. 379). By the sea is signified the church with those who are in the externals of it, and in faith alone (n. 398, 402). General truths are falsified with these, because they are in them alone; for they do not know the particulars of that faith, like the clergy. It is owing to the general truths that are with them, that they appear as in the sea in the spiritual world. The reason is, because waters signify truths (n. 50); and the sea is the general receptacle of them (n. 238).

405. *And a third part of the creatures that were in the sea and had lives died*, signifies that they who have lived and are living that faith cannot be reformed, and receive life. By a third part all of them are signified, as above: by creatures they that can be reformed are meant (n. 290); for the reason that by creating is signified to reform (n. 254): by having lives is signified to be able to receive life by reformation: by their dying is signified that they who live that faith alone cannot thus receive life. They cannot, because all are reformed by faith united to charity, and thus by the faith of charity; and no one by faith alone; for charity is the life of faith. Since the affections and hence the perceptions and the thoughts of spirits and angels in the spiritual world appear at a distance in the forms of the animals or creatures upon the earth which are called beasts, of the creatures in the air which are called birds, and of the creatures in the sea which are called fishes, therefore beasts, birds, and fishes are so often mentioned in the Word; by which, however, nothing else is meant; as in these passages: *Jehovah hath a controversy with the inhabitants of the earth, because there is no truth, no mercy, no knowledge of God; and every one dwelling in it shall waste away with the beast of the field, and the bird of the heavens; the fishes of the sea shall also be gathered together* (Hos. iv. 1, 3). *I will consume man and beast, the bird of the heavens and the fishes*

of the sea, the stumbling-blocks with the wicked (Zeph. i. 3). *There shall be a great earthquake upon the land of Israel, and the fishes of the sea, the bird of the heavens, and the beast of the field shall shake greatly before Me* (Ezek. xxxviii. 18–20). *Thou hast made Him to rule over the works of Thy hands, Thou hast put all things under His feet, beasts of the fields, bird of heaven, and fish of the sea, and whatever passeth through the paths of the seas* (Ps. viii. 6–8): this is said concerning the Lord. *Ask, I pray, the beasts, and they shall teach thee, or the birds of heaven, and they shall declare unto thee, and the fishes of the sea shall relate to thee; who of all these doth not know, that the hand of Jehovah doeth this* (Job xii. 7–9). Beside many other places. But by the fishes or creatures of the sea spoken of here are meant the affections and hence the thoughts of those men who are in general truths, and who thus partake more of the natural than of the spiritual. These are meant by fishes in the foregoing passages, and also in these following: *By My rebuke I dry up the sea, I make the rivers a desert, their fish shall putrify, and die with thirst* (Isa. l. 2). *Thou king of Egypt art a great sea-monster, who liest in the midst of thy rivers; thou saidst, The river is mine, I made me; therefore I will make the fish of thy rivers to adhere to thy scales, and I will abandon thee and all the fish of thy rivers in the desert* (Ezek. xxix. 3–5). These things were said to the king of Egypt, because by Egypt the natural separated from the spiritual is signified, and hence by the fishes of its rivers those who are in doctrines, and from them are in faith separate, which faith is only knowledge; on account of which separation it was also among the miracles there, that their waters were turned into blood, and that from this the fishes died (Exod. vii. 17–25; Ps. cv. 29). *Wherefore dost Thou make man as fishes of the sea? each draweth with hook, and gathereth into the net* (Hab. i. 14–16). Fishes here stand for those who are in general truths and in faith separated from charity; but fishes stand for them that are

in general truths and in faith conjoined to charity in Ezekiel: *He said unto me, These are the waters that go forth to the eastern boundary; they come to the sea; whence it cometh to pass that every soul that creepeth liveth, and exceeding much fish: the fishers stand upon it to spread forth nets; its fish shall be according to their kinds, as the fish of the great sea exceeding many* (xlvii. 1, 8–11). In Matthew: *Jesus said, The kingdom of the heavens is like unto a net cast into the sea, and they gathered the fishes together; and the good they put into vessels, and the bad they cast away* (xiii. 47–49). And in Jeremiah: *I will bring back the children of Israel into their land, and I will send for many fishers who shall fish them* (xvi. 16). He, therefore, who knows that such persons and things are signified by fishes, can see why the Lord chose fishers for His disciples, and said, *Come unto Me, and I will make you fishers of men* (Matt. iv. 18, 19; Mark i. 16, 17), why the disciples, by the Lord's blessing, caught a vast multitude of fishes; and the Lord said to Peter, *Fear not, henceforth thou shalt catch men* (Luke v. 2–10): why the Lord, when they wished to exact tribute from Him, told Peter to go to the sea, and draw out a fish, and give the piece of money found in it for himself and for Him (Matt. xvii. 24–27): why the Lord, after His resurrection, gave the disciples fish and bread to eat (John xxi. 2–13): and commanded them to go into all the world, and preach the gospel to every creature (Mark xvi. 15): for the nations which they converted were only in general truths, and in natural truth more than in spiritual.

406. *And a third part of the ships perished*, signifies that all the knowledges of good and truth from the Word serviceable for use of life were destroyed with them. A third part signifies all, as above (n. 400, 404, 405): ships signify the knowledges of good and truth from the Word serviceable for the use of life. These are signified by ships because ships cross the sea, and bring back the necessaries which supply the natural man for every use: and the

knowledges of good and truth are the necessaries which supply the spiritual man for its uses: for from them is the doctrine of the church, and according to this is life. Ships signify these knowledges, because they are containers; and in many places in the Word the container is taken for the thing contained, as a cup for wine, a platter for food, the tabernacle and the temple for the holy things in them, the ark for the law, the altars for worship, and so on. Ships signify the knowledges of good and truth in the following passages: *Zebulon shall dwell at the shore of the seas, and at the port of the ships* (Gen. xlix. 13). By Zebulon is meant the conjunction of good and truth. *O Tyre, the builders have perfected thy beauty; of firs from Senir have they made all thy boards; they have taken the cedar of Lebanon to make masts; they have made thine oars of the oaks of Bashan; thine oar-bench have they made of ivory, the daughter of steps from the isles of Kittim; the inhabitants of Sidon and Arvad were thy rowers: thy wise men were thy shipmasters; all the ships of the sea and their sailors were in thee to trade; the ships of Tarshish were thy troops in thy tradings; whence thou wast exceedingly filled and honored in the midst of the seas* (Ezek. xxvii. 3–9, 25). This is concerning Tyre, because the church as to the knowledges of truth and good is signified by Tyre in the Word, as may be evident from the particulars concerning it in this chapter and in the eighteenth following, when understood in the spiritual sense: and as the knowledges of the truth and good of the church are signified by Tyre, a ship is therefore described as to the particulars of it, and by each one is signified some quality of those knowledges that conduces to intelligence. What has the Word in common with the ships of Tyre and its commerce? The devastation of that church is afterwards described thus: *At the voice of the cry of thy shipmasters the suburbs shall quake, and all that hold an oar shall descend from thy ships, all mariners and shipmasters of the sea shall cry out bitterly upon thee* (Ezek.

xxvii. 28–30; also Isa. xxiii. 14, 15). The devastation of Babylon as to all the knowledges of truth is similarly described in what follows in the Apocalypse: *In one hour are so great riches come to naught; every shipmaster and every one employed upon ships, and the mariners, shall cry out, saying, Alas, alas, that great city Babylon, in which all who have ships in the sea were made rich* (xviii. 17, 19); see the explanation hereafter. The knowledges of truth and good are also signified by ships in the following passages: *My days were swift, they fled away, they saw not good, they passed by with the ships of desire* (Job. ix. 25, 26). *They that go down to the sea in ships, that do business in great waters, these see the works of Jehovah, and His wonders in the deep* (Ps. cvii. 23, 24). *The isles shall trust in Me, and the ships of Tarshish first, to bring thy sons from afar* (Isa. lx. 9). *The kings gathered themselves together, terror seized them; thou shalt break the ships of Tarshish by an east wind* (Ps. xlviii. 4–7). *Howl, ye ships of Tarshish* (Isa. xxiii. 1, 14). Beside other places, as Num. xxiv. 24; Judg. v. 17; Ps. civ. 26; Isa. xxxiii. 21.

407. *And the third angel sounded*, signifies exploration and manifestation of the church with those whose religion is faith alone, of what quality they are as to their affection for and reception of truths from the Word. That this is signified may be evident from the things which now follow, when understood in the spiritual sense.

408. *And there fell from heaven a great star burning as it were a lamp*, signifies the appearance of their own intelligence from pride arising from infernal love. The appearance of their own intelligence from pride arising from infernal love is signified by the great star falling from heaven, because it was seen to burn as a lamp, and because its name was Wormwood, as it follows; and by a star and also by a lamp intelligence is signified, here one's own intelligence, because it seemed to burn: and all self-intelligence burns from pride; and the pride of it arises from

infernal love, which is signified by the mountain burning with fire (n. 403). By wormwood infernal falsity is signified, from which that intelligence springs forth and is enkindled. That a star signifies intelligence may be seen (n. 151, 952); so too a lamp or a lantern (n. 796).

409. *And it fell upon a third part of the rivers, and upon the fountains of waters*, signifies that hence all truths of the Word were altogether falsified. By rivers are signified truths in abundance, because truths are signified by waters (n. 50); and by fountains of waters the Word is signified (n. 384). The truths of the Word were altogether falsified; because it follows that a third part of the waters were made wormwood, and by wormwood infernal falsity is signified (n. 410). That rivers signify truths in abundance may be evident from the following passages: *Behold, I do a new thing: I will give waters in the desert and rivers in the wilderness, to give drink to My people, My chosen* (Isa. xliii. 19, 20). *I will pour water upon him that is thirsty, and rivers upon the dry ground; I will pour My spirit upon thy seed, and My blessing upon thine offspring* (Isa. xliv. 3). *Then the tongue of the dumb shall sing; for in the wilderness shall waters break out, and rivers in the plain of the desert* (Isa. xxxv. 6). *I will open rivers upon the slopes, and I will put fountains in the midst of the valleys, I will make the wilderness a pool of waters, and the dry land springs of water* (Isa. xli. 18). *Jehovah hath founded the world upon the seas, He hath established it upon the rivers* (Ps. xxiv. 2). *I will put His hand in the sea, and His right hand in the rivers* (Ps. lxxxix. 25). *Was Jehovah incensed at the rivers? was Thy anger against the rivers? was Thy wrath against the sea, that Thou dost ride upon Thy horses?* (Hab. iii. 8). *A river whose streams shall gladden the city of God* (Ps. xlvi. 3, 4, 5). *He showed me a pure river of water of life, going forth from the throne of God and of the Lamb* (Apoc. xxii. 1). *He clave the rocks in the desert, and gave them drink from the great deeps;*

He smote the rock and the rivers gushed out (Ps. lxxviii. 15, 16, 20; cv. 41). *Then the waters shall fail in the sea, and the rivers shall be dried up* (Isa. xix. 5–7; xlii. 15; l. 2; Nah. i. 4; Ps. cvii. 33; Job xiv. 10, 11). *Jesus said, If any one come unto Me, as the Scripture hath said, Out of his belly shall flow rivers of living water* (John vii. 37, 38. Beside other places, as Isa. xxxiii. 21; Jer. xvii. 7, 8; Ezek. xxxi. 3, 4; xlvii. 1–12; Joel iii. 18; Zech. ix. 10; Ps. lxxx. 11; xciii. 3–5; xcviii. 7, 8; cx. 7; Num. xxiv. 6, 7; Deut. viii. 7). But that rivers in the opposite sense signify falsities in abundance may be evident from these: *He shall send ambassadors on the sea to a nation trodden down, whose land the rivers have destroyed* (Isa. xviii. 2). *Except Jehovah were for us, the waters would have overwhelmed us, and the river would have gone over our soul* (Ps. cxxiv. 2–5). *When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee* (Isa. xliii. 2). *The cords of death encompassed me, and the floods of Belial terrified me* (Ps. xviii. 4). *The dragon cast forth water as a river out of his mouth after the woman, that he might cause her to be swallowed up by the flood* (Apoc. xii. 15). *Behold, Jehovah bringeth up upon you the waters of a river strong and many, and it shall overflow and go over, and shall reach even to the neck* (Isa. viii. 7, 8). *The floods came, and beat upon that house, and it fell not, for it was founded upon a rock* (Matt. vii. 25, 27; Luke vi. 48, 49). Here the floods also stand for falsities in abundance, because the Lord as to the Divine truth is signified by the rock. By floods also temptations are signified, because temptations are inundations of falsities.

410. *And the name of the star is called Wormwood, and a third part of the waters became wormwood*, signifies infernal falsity from which is their own intelligence, by which all the truths of the Word have been falsified. By the star is signified their own intelligence from the pride arising from infernal love (n. 408): by name is signified its

quality (n. 81, 122, 165): by wormwood infernal falsity is signified, spoken of in what follows: by waters are signified truths (n. 50); here the truths of the Word, because faith is treated of: by a third part is signified all, as above. From these collected into one the sense above stated results. Wormwood signifies infernal falsity owing to its strong bitterness, by which it renders food and drink abominable. Such falsity is therefore signified by wormwood in the following passages: *Behold I feed this people with wormwood, and I give them drink of the waters of gall* (Jer. ix. 14, 15). *Thus said Jehovah against the prophets, Behold, I feed them with wormwood, and give them drink of the waters of gall; because hypocrisy hath gone forth from the prophets of Jerusalem into all the earth* (Jer. xxiii. 15). *Ye turn judgment into gall, and the fruit of justice into wormwood* (Amos. v. 7; vi. 12). *Lest there should be among you a root bearing gall and wormwood* (Deut. xxix. 18). Since the Jewish Church falsified all the truths of the Word, like the church which is here treated of, and the Lord in all things of His passion represented it by permitting the Jews to treat Him as they did the Word, because He was the Word, therefore they gave Him vinegar mixed with gall, which is like wormwood: but tasting it He would not drink it (Matt. xxvii. 34; Mark xv. 23; Ps. lxix. 21). Because the Jewish Church was such, it is therefore thus described: *He hath filled Me with bitterness, and hath made Me drunk with wormwood* (Lam. iii. 15, 18, 19).

411. *And many men died of the waters, because they were made bitter*, signifies extinction of spiritual life with many by the falsified truths of the Word. Many men died, signifies the extinction of spiritual life; for a man is called alive from the spiritual life that is in him: but from natural life separate from spiritual life he is called dead. Of the waters because they were made bitter, signifies by the falsified truths of the Word. That waters are the truths of the Word, may be seen just above (n. 409): bitter sig-

nifies falsified because the bitter of wormwood is meant; and by wormwood is signified infernal falsity (n. 409). A Christian man has spiritual life from no other source but the truths of the Word, for in them is life; but when the truths of the Word are falsified, and a man understands and regards them according to the falsities of his religion, spiritual life is then extinguished in him. The reason is, that the Word communicates with heaven; therefore when it is read by a man, the truths therein ascend into heaven, and the falsities to which the truths are joined or united tend to hell: hence a rending takes place, by which the life of the Word is extinguished. But this is done with those only who confirm falsities by the Word, but not with those that do not. I have seen these rendings, and have heard the noise from them as of wood split up by the fire in a furnace. Bitter signifies falsified in the following passages also: *Woe to them that call evil good, and good evil; that put bitter for sweet, and sweet for bitter* (Isa. v. 20). *They shall not drink wine with the song, strong drink shall be bitter to them that drink it* (Isa. xxiv. 9). Something similar is signified by the little book eaten up, which was sweet in the mouth, and from which the belly was made bitter (Apoc. x. 9, 10): and by these words, They came to Marah, but they could not drink the waters for bitterness; but Jehovah showed him wood, which he cast into the waters, and they were made sweet (Exod. xv. 23–25). Wood in the Word signifies good. The like is also signified by the wild gourds cast into the pottage, on account of which the sons of the prophets cried out, *There is death in the pot;* which Elisha healed by putting in meal (2 Kings iv. 38–41). Meal signifies truth from good.

412. *And the fourth angel sounded*, signifies exploration and manifestation of the state of the church with those whose religion is faith alone, that they are in evils of falsity and in falsities of evil. That this is signified is evi-

dent from what now follows when understood in the spiritual sense. To sound signifies here as above (n. 398, 402, 407), to explore and manifest.

413. *And a third part of the sun was smitten, and a third part of the moon, and a third part of the stars, and the third part of them was darkened*, signifies that on account of evils from falsities and falsities from evils they did not know what love is, what faith is, nor any truth. By a third part is signified all (n. 400): by the sun love is signified (n. 53): by the moon intelligence and faith are signified (n. 332): by the stars are signified the knowledges of truth and good from the Word (n. 51): by being darkened is signified not to be seen and known on account of evils from falsities and falsities from evils. Those have evils from falsities who assume falsities of religion, and confirm them until they appear as truths; and when they live according to them, they do evils from falsities or evils of falsity. But those have falsities from evils, who do not regard evils as sins; and still more those who, by reasonings from the natural man, and more still from the Word, confirm in themselves that evils are not sins. The confirmations themselves are falsities from evils, and are called falsities of evil. Darkness signifies this because light signifies truth; and when the light is extinguished, there comes darkness. In confirmation the passages will first be adduced, where similar things to those here in the Apocalypse are said of the sun, the moon, and the stars, and of the darkness arising from the extinction of them: *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh* (Joel ii. 3). *The stars of the heavens and their constellations shall not shine with their light; the sun shall be darkened in his rising; and the moon shall not make her light to shine* (Isa. xiii. 10 and xxiv. 23). *When I shall extinguish thee, I will cover the heavens; I will cover the sun with a cloud, and the moon shall not make her light to shine; all the lumi-*

naries of light in the heavens will I make black over thee, and I will set darkness upon thy land (Ezek. xxxii. 7, 8). *The day of Jehovah is near; the sun and the moon are blackened, and the stars shall withdraw their brightness* (Joel ii. 10). *Immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven* (Matt. xxiv. 29; Mark xiii. 24, 25). Who, that elevates his mind, cannot see that the sun, the moon, and the stars of the world are not meant here? That falsities of various kinds are signified by darkness, is evident from these passages: *Woe to them that desire the day of Jehovah; it is a day of darkness and not of light: is not the day of Jehovah darkness, and not light? thick darkness, and not brightness?* (Amos v. 18, 20). *The day of Jehovah is a day of darkness and thick darkness, a day of cloud and of cloudiness* (Zeph. i. 15). *In that day He shall look down upon the earth, which, behold, is darkness; and the light shall grow dark in its ruins* (Isa. v. 30; viii. 22). *Behold, darkness covereth the earth, and thick darkness the peoples* (Isa. lx. 2). *Give glory to Jehovah, before He cause darkness: we wait for light, but He maketh it thick darkness* (Jer. xiii. 16). *We wait for light, but behold darkness, and not brightness; we walk in thick darkness; we stumble at noon as in the twilight, as if dead among the living* (Isa. lix. 9, 10). *Woe to them that put darkness for light, and light for darkness* (Isa. v. 20). *The people that walked in darkness have seen a great light* (Isa. ix. 1; Matt. iv. 16). *The day-spring from on high hath appeared to us, who sit in darkness and in the shadow of death* (Luke i. 79). *If thou give thy soul to the hungry, then shall thy light rise in the darkness, and thy thick darkness shall be as the noon-day* (Isa. lviii. 10). *In that day the eyes of the blind, who are in thick darkness and darkness, shall see* (Isa. xxix. 18; xlii. 16; xlix. 9). *Jesus said, I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life* (John

viii. 12). *Walk while ye have the light, lest darkness come upon you: I am come a light into the world, that every one that believeth in Me should not abide in darkness* (John xii. 35, 46). *When I sit in darkness Jehovah is a light unto me* (Mic. vii. 8). *This is the judgment, that light hath come into the world; but men love the darkness more than the light* (John iii. 19; i. 4, 5). *If the light that is in thee be darkness, how great is the darkness* (Luke xi. 34–36). *This is your hour and the power of darkness* (Luke xxii. 53). By darkness in these places is signified falsity arising from ignorance of the truth, or from a false principle of religion, or from a life of evil. Of them that are in falsities of religion, and thence in evils of life, the Lord says, that they are to be cast out into outer darkness (Matt. viii. 12; xxii. 13; xxv. 30).

414. *That the day shone not for a third part of it, and the night likewise*, signifies that there was no longer any spiritual nor natural truth serviceable for doctrine and life from the Word with them. By the day not shining is meant that there was no light from the sun, and by the night in like manner is meant that there was no light from the moon and stars. By light in general Divine truth is signified, which is truth from the Word: by the light of the sun spiritual Divine truth, and by the light of the moon and stars natural Divine truth, both from the Word. The Divine truth in the spiritual sense of the Word is like the light of the sun in the day, and the Divine truth in the natural sense of the Word is like the light of the moon and stars in the night. The spiritual sense of the Word also flows into its natural sense, as the sun with its light into the moon, which presents the light of the sun mediately. So also the spiritual sense of the Word enlightens men, even those who do not know any thing of that sense, while they are reading the Word in the natural sense; but it enlightens the spiritual man as the light from the sun his eye, but the natural man as the light from the moon and

stars enlightens his eye. Every one is enlightened according to his spiritual affection for truth and good, and at the same time according to the genuine truths by which he has opened his rational. These things are also meant by day and night in the following passages: *God said, Let there be luminaries in the expanse of the heavens, to distinguish between the day and the night: and God made two great luminaries, the great luminary to rule in the day, and the less luminary to rule in the night, and the stars: and God set them in the expanse of the heavens, to give light upon the earth, and to rule in the day and in the night, and to distinguish between the light and the darkness* (Gen. i. 14–19). *Jehovah made great luminaries, the sun to rule in the day, the moon and stars to rule in the night* (Ps. cxxxvi. 7–9). *To Thee, O Jehovah, is the day, and to Thee the night; Thou hast prepared the light and the sun* (Ps. lxxiv. 16). *Jehovah that giveth the sun for the light of the day, the statutes of the moon and stars for the light of the night* (Jer. xxxi. 35). *If ye can make void My covenant of the day and My covenant of the night, that there should not be day and night in their season, My covenant also with David My servant shall be made void; if I have not set My covenant of the day and of the night, the statutes of heaven and earth, I will also set aside the seed of Jacob and of David* (Jer. xxxiii. 20, 21, 25, 26). These are adduced, that it may be known that the darkening of both kinds of light is meant.

415. *And I saw and I heard an angel flying in the midst of heaven*, signifies instruction and prediction from the Lord. By an angel in the highest sense is meant the Lord, and hence also something from the Lord (n. 344): and by flying in the midst of heaven and saying, is signified to perceive and to understand; and when speaking of the Lord, to foresee and to provide (n. 245): here, indeed, to instruct and foretell.

416. *Saying with a great voice, Woe, woe, woe to them*

that dwell upon the earth by reason of the other voices of the trumpet of the three angels that are about to sound, signifies the deepest lamentation over the condemned state of those in the church who have confirmed themselves in faith separate from charity in doctrine and in life. By woe is signified lamentation over the evil in any one, and hence over his unhappy state; here over the condemned state of those who are treated of in the following chapter and afterwards: and by woe, woe, woe, the highest lamentation is signified; for the triplication makes it superlative, because three signifies all and full (n. 505). By them that dwell upon the earth are meant those who are in the church where the Word is and by it the Lord is known. That earth signifies the church may be seen above (n. 285). By the voices of the trumpet of the three angels that are about to sound, is signified the exploration and manifestation of the state of the church and of life with them that have confirmed themselves in faith separate from charity in doctrine and in life, over whose state the lamentation is made. Woe signifies lamentation over the present or future calamity, unhappiness or condemnation of others, in these passages: *Woe unto you, Pharisees and hypocrites* (Matt. xxiii. 13–16, 23, 25, 27, 29). *Woe unto that man by whom the Son of Man is betrayed* (Luke xxii. 22). *Woe unto him by whom offences come* (Luke xvii. 1). *Woe to them that join house to house. Woe to them that rise in the morning at the dawn, to pursue strong drink. Woe to them that draw iniquity. Woe to them that call evil good. Woe to them that are wise in their own eyes. Woe to them that are mighty to drink wine* (Isa. v. 8, 11, 18, 20–22): and many more elsewhere.

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417. To this I will add this Relation. Two flocks were seen in the spiritual world; the one was of goats, the other of sheep. I wondered who they were; since I knew that

the animals seen in the spiritual world are not animals, but that they are correspondences of the affections and hence of the thoughts of those who are there: for which reason I came nearer; and as I approached, the appearance of animals disappeared, and in place of them were seen men: and it was made manifest that they who composed the flock of goats were those that had confirmed themselves in the doctrine of justification by faith alone, and that they who composed the flock of sheep were they who believed that charity and faith are one, as good and truth are one. And I then spoke with those who were seen as goats, and said, "Why are you thus gathered together?" The most of them were of the clergy, who gloried in the fame of their learning, because they knew the arcana of justification by faith alone. They said that they were gathered together to sit as a council, because they had heard that the saying of Paul (Rom. iii. 28), that man *is justified by faith without the works of the law*, was not rightly understood, since by the works of the law Paul meant the works of the Mosaic law, which was for the Jews; which we also saw clearly from his words to Peter, whom he blamed for judaizing, when yet he knew that no one is justified by the works of the law (Gal. ii. 14, 15). Also, that he distinguishes between the law of faith and the law of works, and between Jews and Gentiles, or circumcision and uncircumcision; and by circumcision he means Judaism, as he does everywhere else: and that he also closes the subject with these words: *Do we then make void the law by faith? by no means, but we establish the law.* All these things he says in one connection (Rom. iii. 27–31): and in the chapter which precedes he also says, *Not the hearers of the law shall be justified by God, but the doers of the law shall be justified* (Rom. ii. 13). Also, that God will render to every one according to his works (Rom. ii. 6). And further, *We must all appear before the judgment-seat of Christ, that each one may receive the things which he hath done in the body, whether good or*

evil (2 Cor. v. 10). Beside other things from him; from which it is manifest that Paul rejected faith without good works equally with James (chap. ii. 17–26). That the works of the Mosaic law which was for the Jews were meant by Paul, we were further confirmed by this, that all the statutes for the Jews in Moses are called the law, and thus the works of the law; as we see from these passages: *This is the law of the meat-offering* (Lev. vi. 8, etc.). *This is the law of the sacrifice* (Lev. vii. 1). *This is the law of the sacrifice of peace-offerings* (Lev. vii. 7, 11, etc.). *This is the law for the burnt-offering, for the meat-offering, for the sacrifice for sin and guilt, for the consecrations* (Lev. vii. 37). *This is the law of the beast and of the bird* (Lev. xi. 46, etc.). *This is the law of her that bringeth forth, for a son or for a daughter* (Lev. xii. 7). *This is the law of leprosy* (Lev. xiii. 59; xiv. 2, 32, 54, 57). *This is the law of him that hath an issue* (Lev. xv. 32). *This is the law of jealousy* (Num. v. 29, 30). *This is the law of the Nazarite* (Num. vi. 13, 21). *This is the law of cleansing* (Num. xix. 14). *This is the law concerning the red heifer* (Num. xix. 2). *The law for the king* (Deut. xvii. 15–19). Indeed, the whole book of Moses is called *the Book of the Law* (Deut. xxxi. 9, 11, 12, 26). So also in the Evangelists (Luke ii. 2; xxiv. 44; John i. 46; vii. 22, 23; viii. 5); and elsewhere. To this they also added that they saw in Paul that the law of the Decalogue is to be lived, and that it is fulfilled by charity, which is love toward the neighbor (Rom. xiii. 8–11); and thus not by faith alone. They said that on account of these things, they were called together.

But lest I should disturb them I withdrew: and then they were again seen at a distance like goats, and sometimes as lying down, and sometimes as standing; but they turned themselves away from the flock of sheep. They appeared to be lying down when they were deliberating, and standing when they were drawing conclusions. But I kept my

sight upon their horns, and wondered that the horns on their foreheads now appeared as stretched out forward and upward, now curved backward, and at length altogether thrown back. And then they all suddenly turned themselves to the flock of sheep, but still appeared as goats. On which account I again came up, and asked, "What now?" They said that they had concluded that faith alone produces the goods of charity, which are called good works, as a tree produces fruit. But then thunder was heard and lightning seen from above; and soon an angel appeared standing between those two flocks, who cried to the flock of sheep, "Do not listen to them. They have not receded from their former faith; which is, that God the Father is merciful for the sake of the Son; which faith is not a faith in the Lord. Neither is faith a tree; but man is a tree. But repent, and look to the Lord; and you will have faith. Faith before that is not a faith in which there is any thing living." The goats, with their horns bent back, then wished to approach the sheep. But the angel that stood between them divided the sheep into two flocks; and said to those on the left, "Join yourselves to the goats: but I tell you that a wolf will come, who will carry them off, and you with them."

But after the two flocks of sheep were separated, and they on the left had heard the threatening words of the angel, they looked at each other, and said, "Let us converse with our former associates." And then the left-hand flock spoke to the right, saying, "Why did you withdraw from your shepherds? Are not faith and charity one, as a tree and its fruit are one? For the tree by the branch is continued into the fruit. Tear away from the branch any thing which flows in by continuity into the fruit, and will not the fruit perish? Ask our priests whether it is so or not." And then they asked: and the priests looked around to the rest; who winked with their eyelids, that they should say, that they spoke well. And after this they answered

that it was so, that faith is preserved by the fruits; but they were not willing to say that faith is continued into the fruits. But then one of the priests, who was among the sheep on the right, arose and said, "They answered you, that it is so; but still to their friends, that it is not so; for they think otherwise." Wherefore they asked, "How then do they think? Do they think as they teach?" He said, "No; they think that every good of charity that is called a good work, which is done by a man for the sake of salvation or eternal life, is not good, but evil; for the reason that the man wishes to save himself by a work done by himself, claiming to himself the justice and merit of the one Saviour; and that it is so with every good work, in which a man is sensible of his own will. Therefore among themselves, they call good works done by man not blessed, but cursed; and say that they merit hell rather than heaven."

But they of the left flock said, "You speak lies against them. Do they not preach manifestly before us charity and its works, which they call the works of faith?" And he answered, "You do not understand their preachings. The clergy only who are present attend and understand. They think of moral charity only, and its civil and political goods, which they call those of faith; and they are not at all so: for an atheist can do them in a like manner and under the same form. Therefore they say unanimously, that no one is saved by any works, but by faith alone. But let this be illustrated by comparisons. An apple tree produces apples: but if a man does goods for the sake of salvation, as that tree bears apples, by continuity, then those apples are inwardly rotten, and full of worms. They say also, that a vine produces grapes: but if a man were to do spiritual goods as the vine bears grapes, he would produce wild grapes." But they then asked, "What kind of goods of charity or works have they then, which are the fruits of faith?" He answered that "they

are inconspicuous, done within the man by the Holy Spirit, of which the man knows nothing." But they said, "Though the man knows nothing of them, there must by all means be some conjunction; otherwise how can they be called works of faith? Perhaps those insensible goods are inserted at the time into the man's voluntary works by some mediating influx; as by some affection, aspiration, inspiration, incitation, and excitation of the will, by a tacit perception in the thought, and thence exhortation, contrition, and thus by conscience and an impulse, hence obedience to the Decalogue and the Word either as a child or as a wise man, or by some other similar motive." But he answered, "No; and if they say that it is done by such things because by faith, they still bury them in their sermons with words which produce the result that it is not from faith. Still some put forth such things, but as the signs of faith, not as its bonds with charity. Some, however, have devised a conjunction by the Word." And then they said, "Is there not a conjunction by this, that a man does voluntarily according to the Word?" But he answered, "They do not think this, but that it is only by the hearing of the Word, and thus not by the understanding of the Word; lest through the understanding something should enter manifestly into the thought and will of the man. For they assert that every thing voluntary with man is merit-seeking; and that man in spiritual things cannot begin, will, think, understand, believe, operate, and coöperate any thing, any more than a stock. But yet it is different with the influx of the Holy Spirit through faith into the words of the preachers, because these are the acts of the mouth, and not the acts of the body; also because man acts with God by faith, but with men by charity." But one, when he heard that it was only by the hearing of the Word, and not by the understanding of the Word, being indignant, said, "Is it thus through the understanding of the Word by the Holy Spirit alone, while

the man turns himself away during the service, or sits deaf as a post, or while he is sleeping? or only from an exhalation from the volume of the Word? But what is more ludicrous?"

After this a certain man from the right-hand flock, who excelled the rest in judgment, requested to be heard; and speaking, he said, "I heard a certain one say, 'I have planted a vineyard; I will now drink wine even to intoxication.' But another asked, 'Are you going to drink the wine from your own cup by your own right hand?' And he said, 'No, but from an unseen cup by an unseen hand.' And the other answered, 'You certainly will not then be intoxicated.'" Presently, the same man said, "But hear me, I pray: I say unto you, Drink wine from the Word understood. Do you not know that the Lord is the Word? Is not the Word from the Lord? Is He not thus in it? If then you do good from the Word, do you not do it from the Lord? from His mouth and will? And if you then look to the Lord, He will also lead you, and will do the good; and He will do it through you; and you will do it as of yourselves. Who, that does any thing from a king, his mouth and will, can say, I do this of myself, of my own mouth or command, of my own will?" After this he turned himself to the clergy, and said, "Ministers of God, do not mislead the flock." On hearing these things, the greatest part of the flock to the left withdrew, and associated themselves with the flock to the right. Some also of the clergy then said, "We have heard what we have not heard before. We are shepherds; we will not leave the sheep." And they withdrew together with them, and said, "That man spoke a true word. Who, that acts from the Word, and thus from the Lord, His mouth and will, can say, I do this of myself? We now see the Divine Providence, why a conjunction of faith and works has not been found out, which has been acknowledged by the ecclesiastical body. It could not be found out, because

it cannot be given. For there is not faith in the Lord, who is the Word; and hence neither is there faith from the Word." But the rest of the priests went away, and swung their caps, and shouted, "Faith alone, faith alone; it will live still."

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